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THE RENEWAL OF HISTORY.

How Empire was Rebuilt and Replanted.

EOCHAIDH THE HEREMONN,

THE KNIGHT

OF

THE SCARLET THREAD.

C. A. L. TOTTEN, U. S. A.

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THE RENEWAL OF HISTORY.

How Empire was Rebuilt and Replanted.

Eochaidh the Heremonn;

OR

The Knight of The Scarlet-Thread.

BY

CHARLES A. L. TOTTEN,

FIRST LIEUTENANT FOURTH ARTILLERY, U. S. A.; PROFESSOR OF MILITARY SCIENCE AND TACTICS, S. S. S. OF YALE UNIVERSITY;
AUTHOR OF "STRATEGOS;" "AN IMPORTANT QUESTION;" "FACTS, FANCIES, LEGENDS, AND LORE OF NATIVITY," ETC.;
EDITOR OF "OUR RACE," ETC.

"Keep silence before me, O Islands; and let the People renew their strength: let them come near; then let them speak: let us come near together to judgment."—Isaiah xli. I.

NEW HAVEN, CONN.:
THE OUR RACE PUBLISHING COMPANY,
1892.

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PUBLISHED BY
THE OUR RACE PUB. CO.,
NEW HAVEN, CONN.

COMPOSITION AND ELECTROTYPING
BY THE E. B. SHELDON CO.,
NEW HAVEN, CONN.

BINDING BY
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TO

MANY IN ISRAEL,

WHOSE GENEROUS ASSISTANCE

HAS ENABLED US TO PROSECUTE OUR TASK,

THIS STUDY IS GRATEFULLY

DEDICATED.

" Turn thou us unto thee, O Lord, and we shall be turned; renew our days as of old."

Lamentations, v. 21.

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The Renewal of History.

TOTTEN.

"Hast thou not known? Hast thou not heard that the Everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary? There is no searching his understanding.

"He giveth power to the faint, and to them that have no might he increaseth strength.

"Even the youths shall faint and be weary, and the young men shall utterly fall:

"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

Isaiah xl. 28–31.

STUDY NUMBER FIVE.

THE RENEWAL OF HISTORY.

How Empire was Re-built and Re-planted.

EOCHAIDH THE HEREMONN,

OR

The Knight of the Scarlet Thread.

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"Blessed be the God of Truth."
I (III) Esdras, IV.

AMEN.

PREFACE.

In the present Study we not only recapitulate and continue, but conclude, the central Romance of what is all a Romance of unique proportions.

It has been a long journey, but one that had to be made, and in just this way. For had we not followed the devious paths by which each group pursued its westward way, our readers could not have formulated, by any possibility, a satisfactory scheme upon which the several parts of the Story of Our Race become co-ordinated to each other.

The overland columns of "Israel," struggling through the wilderness of Northern Europe form the bulk of "The Kingdom" promised to David's seed, and to Judah's Sceptre; but "for many days," that is all through this weary pilgrimage, *they* were destined to "abide without a king,"—but only from the *de facto* point of view, for their king *de jure* was never "wanting."

We have also accompanied the Milesians in their quest of Empire far enough into these Western regions to anticipate the triple junction which eventually came about.

Thus to the East the "House of Israel" was

"lost," the "House of Pharez," and, earliest of all, the "House of Zarah."

In the meantime, we have accompanied Jeremiah, upon the "Ollam Ship," far enough upon his voyage to *anticipate* its objective point, and to perceive that the Throne itself reached the little Western Sanctuary long before the bulk of the Tribes arrived there—but only to find that Zarah's Royal line was there to greet both it and them.

Our purpose, in this present Study, is to prove this Genealogically as well as Chronologically, and therefore we open it with a complete Harmony of the Reigns of the Kings of Israel and Judah. It is also proper in this connection to set forth the Chronology of the XVIIIth and XIXth Dynasties of Egypt, for among the incidents covered by this important era, the ancestral generations of Eochaidh, the Heremonn, made their earlier Exodus from Egypt.

Finally, in so far as our preliminary work is concerned, we shall submit a Harmony of the Generations of these two branches of the Sceptral Tribe of Judah, and show that Tea Tephi and Eochaidh the Heremonn, were contemporaries, and reached Ireland in the same generation.

We shall then be ready to resume the Romance of Our Race, and conclude its most enchanting chapter—the one concerned with the Renewal of its History in the West, through the marriage of our Hero, with the Heroine of David's line.

Moreover, one of the most important objects of the present Study is to enable us to tell the Story of Ireland from its Hebrew standpoint,—*i. e.* to look Eastward from the Islands of the West, and supplement the Sacred History already set forth in Study Number Three. From the generation of Eochaidh and Tea Tephi we can look both ways, and it is particularly fitting that from this transition era we first take a retrospective view.

But this is not all, for thence in rapid survey we shall then move down the subsequent ages to our present day and with "the Eastern Question" full in view—in which we Anglo Saxons are soon to be principals—we shall find ourselves equipped to offer a solution quite unknown to diplomats, who probably are neither interested nor familiar with the Bible, or with the History of Israel as embodied in that of Our Own Race.

C. A. L. TOTTEN.

YALE UNIVERSITY, U. S. Army.
Dec. 21, 1891.

"On that night could not the King sleep, and he commanded to bring the book of records of the chronicles; and they were read before the King."

Esther vi. 1.

INTRODUCTION.

IRISH chronicles have long been rich with the legendary material which furnishes the basis of our treatment, and which, untangled and rewoven into a consecutive story, pleads for credence with persuasive force. There is positive scriptural foundation for the "building and planting" of the throne of David, and the Sceptre of Judah beyond the reach of "Gentile" interference, and if any Prophet wase charged with its direct accomplishment, Jeremiah was undoubtedly the one chosen for the purpose.

Unless, moreover, he had some hand in such an enterprise, but a part of his "commission" would have been realized, and the rare opportunities which were presented to him would have been uselessly and sadly wasted.

Charged with the safety of the seed of David, and positively commanded to "build and to plant," this prophet is traced to Egypt with "the King's Daughters," and then and thence disappears to Biblical Chronologists.

It is at this point that Irish Chronicles supply the missing data, with a synchronism as to time and incident, fact and characters well calculated to

awaken interest. For if the case be made out in accordance with the promise of its crude beginnings, and if further search among the long neglected records of the "Land of Destiny" shall verify our convictions, then the hiatus in the royal succession is already absolutely bridged, and the history of the "Eastern Question" will soon have its closing chapters written in stirring incidents; while if the matter be a "Romance" merely,—then verily it is the Romance of History itself, and an epic around whose heroic legends we are as much entitled to weave our fancies as were the classic nations of the elder day.

Certain it is, that with a cecity little short of phenomenal, the students of religious history have completely failed to perceive the supreme importance of following Jeremiah *beyond* the palace of Tephanhes, for there the whole library of accepted sacred biography is content to leave him—with his fate a matter of absolutely no importance—and blind to the inevitable conclusion of the cooler generations of the future, that if so, and if the constancy of nature for another hopeless "age" shall verify their disbelief, then also it will verify the foolishness of preaching and make auction stalls of every pulpit upon earth!

Certainly the writer, for one, among hosts of others who now stem the tide for faith's sake only, would be quick to anticipate the logical result of such conclusions, nor be slow to spread their recantation.

But this will not do, we are in the faith and have come into it upon the very opposite grounds. Not content with the agnostic generalities of those from whom we had a right to ask for reasons, and from whose professions one can tolerate no form of doubt, we had once necessarily drifted into the school of doubt if not of actual disbelief, and should have remained there in spite of its unsatisfactory atmosphere, had not the logic of *Our* "Identity" with LOST ISRAEL as a RACE cleared up the riddle.

The light let in upon the Scriptures by this solution of their deep philosophy is not to he resisted: and once more fully within the fold, and having a continent whereon to stand, we maintain that Jehovah's command to Jeremiah,—"to build and to plant," was quite as positive as that given to Jonah, and that all who point a moral with the data of the tale of Nineveh, or preach the truth of Christ—who guaranteed it as historic fact, and antitypified it in Himself—should be alive to the parallel necessity of solving the query—*Into the belly of what greater mystery has the prophet Jeremiah been swallowed?*

That he was belched forth upon the shores of Erin, and consumated his mission there, is indeed a startling statement, but we doubt not that many will be willing to accompany us still further in, to say the least, what is a fascinating romance, in order to see what grounds may further be adduced to fortify such novel claims.

"For, lo, I will command, and I will cause the House of Israel (sons of Isaac or Saxons) to move among all nations like as (stones) are sifted in a sieve, yet shall not the least stone (Saxon) fall upon the earth." * * *

"In that day will I raise up the Tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old."

Amos. ix. 9, 11.

THE RENEWAL OF HISTORY.

PART I.

THE REIGNS OF THE KINGS

OF

"ISRAEL" and "JUDAH,"

(FROM SAUL TO ZEDEKIAH).

A Chronological Harmony.

"For thus saith the Lord: David shall never want a man to sit upon the throne of the House of Israel."

Jer. xxxiii. 17.

THE RENEWAL OF HISTORY.

The Kings of "Israel" and Judah.

We present the following table to "OUR RACE," as one of the most important Chronological discoveries of the day, in that, for the first time in history it not only vindicates the true, or Biblical "Line of Time," but affords us, at last, a means of synchronizing all the reigns of the Kings of "Israel" and "Judah," and of harmonizing all of the confusing cross references thereto, found in Chronicles and Kings and in the Prophets.

Prior to the publication of the present volume, the subject now to be treated, has never been understood, nor has any scheme been devised whereupon, all the Biblical references concerned, have received, at first glance, a satisfactory solution, unencumbered by alterations and apologies. We introduce this table here for several reasons, primarily because HISTORY cannot be *correctly* written unless it is built upon the absolutely correct chronological sequence of the years. This is a fundamental *sine qua non*, and in that the 507 years of duration, between the Coronation of Saul and the Dethroning of Zedekiah, (2910 A. M. to 3416 A. M. both inclu-

sive), have been misunderstood all along the line, it stands to reason that the true history of this monarchical period has yet to be *begun!* Secondly, we introduce the table in order to fortify our own position as to Chronology, and to beget thereby the good faith of those who will verify the references, for we are deeply concerned that those to whom these pages may find their way, will, through this chapter of Chronology, and the others presented in these Studies, become as convinced as we ourselves, that the Bible is the most accurate volume upon earth, and per consequence that its remaining and unfulfilled predictions are certainly worthy of implicit faith.

In vindicating the careful exactness of the Sacred Historians we are thus at the same time guaranteeing to "the wise," the inevitable conclusion that all else written by these men "inspired of God," is true beyond the shadow of a doubt.

The sequence of the years, and days, and weeks, and cycles which runs through the following table began with that Sunday (the 1st day of the 1st week, of the first Luni-Solar year with all else that this involves), which Moses, as a Chronologist, fixed as the dawn of "Time;" it runs onward without break into our modern almanacs.

The 23d of September, 1891 A. D., becomes the beginning of the solar year 5890 A. M. upon the same scale, and in the same sense as Saul's coronation was at the beginning of the year 2910 A. M.,

And we maintain that the most transcendental astronomy serves but to fix these years with still greater precision.

But we have another important purpose to accomplish by locating this particular chronological chapter at the commencement of the Present Study: In the First Series we have followed the several threads of Hebrew Fortune down to Zedekiah's fall. *From* that time, and *at* that time, *if ever*, the course of True Empire took its Westward way, anticipating the mock empire of the Gentiles which soon followed in its wake, and still strives to overtake it.

It is now in order to recapitulate the absolute succession of Rulers in a strict Genealogical as well as Chronological order, so that we may arrive definitely at the dividing line between the Old and New regime. It was in the Generation of Tea Tephi and Eochaidh the Heremonn that the transition, from the East to the West, took place—which constitutes the Renewal of History.

By means of the present chapter we shall be able to follow the generations consecutively from Saul down to Tea Tephi herself, and thus, so far as *accepted* History goes, down to the disappearance of the Sceptre from the House of Pharez.

The chapter covers 507 years; 120 from Saul's accession to the death of Solomon, 255 for the duration of the Kingdom of Samaria, and 132 for that of Judah subsequent to the fall of Hoshea.

A QUERY.

What "ought ye not to know?"

AN ANSWER.

"That the Lord God of ISRAEL *gave the kingdom over* ISRAEL *to* DAVID *forever, even to him and to his sons, by a covenant of salt."*

2 Chron. xiii. 5.

Ne Varietur.

THE REIGNS OF THE KINGS OF "ISRAEL" AND "JUDAH" HARMONIZED.

2909 A. M. 1087 B. C.

Intercalary year III. of the An. Heb. Cycle. Sometime during its last (XIIIth) or Intercalary month Samuel anointed Saul (1 Sam. ix. x.) and warned the people to come together at the approaching Feast of Trumpets, *i. e.* New Year's day 2910 A. M.

2910 A. M. 1086 B. C.

Saul crowned, and recognized as King at the beginning of the year (1 Sam. x. 17). He reigned 40 years, or to the *end* of 2949 A. M.

2911	A. M.	1085	B. C.	Saul's	2d	year
2912	"	1084	"	"	3	"
2913	"	1083	"	"	4	"
2914	"	1082	"	"	5	"
2915	"	1081	"	"	6	"
2916	"	1080	"	"	7	"
2917	"	1079	"	"	8	"
2918	"	1078	"	"	9	"
2919	"	1077	"	"	10	"
2920	"	1076	"	"	11	"
2921	"	1075	"	"	12	"
2922	"	1074	"	"	13	"
2923	"	1073	"	"	14	"

2924	A. M.	1072	B. C.	Saul's	15th	year
2925	"	1071	"	"	16	"
2926	"	1070	"	"	17	"
2927	"	1069	"	"	18	"
2928	"	1068	"	"	19	"
2929	"	1067	"	"	20	"
2930	"	1066	"	"	21	"
2931	"	1065	"	"	22	"
2932	"	1064	"	"	23	"
2933	"	1063	"	"	24	"
2934	"	1062	"	"	25	"
2935	"	1061	"	"	26	"
2936	"	1060	"	"	27	"
2937	"	1059	"	"	28	"
2938	"	1058	"	"	29	"
2939	"	1057	"	"	30	"
2940	"	1056	"	"	31	"
2941	"	1055	"	"	32	"
2942	"	1054	"	"	33	"
2943	"	1053	"	"	34	"
2944	"	1052	"	"	35	"
2945	"	1051	"	"	36	"
2946	"	1050	"	"	37	"

Sin of Israel culminates; Samuel "hews" Agag to pieces, and rejects Saul in the name of the Lord. Anoints David. Saul becomes "Melancholy." Samuel presents David at Court as a Minstrel. After a temporary sojourn he returns to his father, and, such is the favor of Princes, David is soon

forgotten. Saul's monomania may in part account for this. (1 Sam. xv. xvi.)

2947 XI. A. M. 1049 B. C. Saul's 38th year.

War with the Philistines. David comes to camp. Slays Goliath. Is honored above Saul by the women of Israel. Saul becomes jealous of him. Seeks his destruction. David's life becomes a burden. But Jonathan and David make a compact (1 Sam. xvii. xviii. xix.).

2948 XII. A. M. 1048 B. C. Saul's 39th year.

David flees to Samuel at Ramah. Thence to the Philistines, becoming a Robber Chief. Samuel dies this year. (1 Sam. xx. xxvii.)

2949 XIII. A. M. 1047 B. C. Saul's 40th year.

Saul hunts for David, and, at the close of the year, seeks counsel of the Witch of Endor. Dies the next day, last month and day of the year. (1 Sam. xviii.–xxxi.)

2950 XIV. A. M. 1046 B. C.

Ishbosheth succeeds his father Saul, as king over "Israel" (2 Sam. ii. 8–10), and David becomes the *de facto* king of "Judah" at Hebron (2 Sam. i.–ii.). Both accessions take place at once and at the beginning of the Civil year. Ishbosheth ruled two years (2 Sam. iv. 10), David seven years and six months.

At the *middle* of this (2950 A. M.) year, or the beginning of the *sacred* year, the men of Judah came to Hebron and officially ratified David's Kingship (2 Sam. ii. 4). He thus became *de jure* King of Judah six months later than his actual accession. Reckoning from the death of Saul, David thus reigned seven and one half years at Hebron (2 Sam. ii. 11, v. 5), but from this official anointing it was only seven years (1 Kings ii. 11). That is, he held the sceptre of Judah as their *anointed* King from the middle of 2950 A. M. to the middle of 2957 A. M. David's forty years and 6 months of *total* reign (2 Sam. v. 5) must be reckoned from his accession at the death of Saul, and fetch us to the middle of 2990 A. M. when he died a full generation (70 years, the Hebrew standard, Ps. xc. 10) old. But his forty years as enumerated in 1 Kings ii. 11, may be reckoned in two ways: *first*, from his anointing at Hebron to his death in the middle of 2990 A. M., and *second*, from his accession to the accession of Solomon which took place at the beginning of 2990 A. M. and thus six months before David died. In whichever way we regard the matter all the references are absolutely accurate. David was 30 years old when he was anointed at Jerusalem as King over Judah, *i. e.* at the beginning of his *de jure* reign, at the death of Saul, and his *de facto* accession, he was in his 30th year.

We shall now tabulate the first ten years of David's reign that this matter may be set at final rest.

"Israel."	"JUDAH"					Years.	
	DAVID.						
Ishbo-sheth.	At Hebron.		At Jeru-salem.	Total Reign.	Age.	A. M.	B. C.
	De Jure.	*De Facto.*					
1	-1	1	..	1	29–30	2950	1046
2	1–2	2	..	2	30–31	2951	1045
..	2–3	3	..	3	31–32	2952	1044
..	3–4	4	..	4	32–33	2953	1043
..	4–5	5	..	5	33–34	2954	1042
..	5–6	6	..	6	34–35	2955	1041
..	6–7	7	..	7	35–36	2956	1040
..	7–	8–	-1	8	36–37	2957	1039
..	..	..	1–2	9	37–38	2958	1038
..	..	..	2–3	10	38–39	2959	1037
..	..	..	etc.	etc.	etc.	etc.	etc.

In the Chronological Scheme which we prepared before sitting down to formulate the present digest, all the years of all the Kings of "Israel" and "Judah" are carried out in the way indicated in the above table against the proper years of the World (A. M.). Against them also are their appropriate harmonized references, and throughout the sequence there is neither discord nor any inexplicable hiatus. The limits both of our means, and of these Studies, at present forbid our attempting to print them, in exactly the same scroll-like form, but any one who has the patience and the requisite love of accuracy and truth, may fill the sequence in for himself by past-

ing sheet to sheet in the form of a scroll and following the same system. It will cover exactly 497 lines, allowing a line to a year from the accession of Saul 2910 A. M., to the capture of Jehoiachin 3406½, from whom the "Captivity" is reckoned; or if the scheme is carried on *to* the last year of the "Captivity," which was the 1 st year of Cambyses (3475 A. M.) it will extend over 565 years or lines, which constitute the Hovetic number brought out so prominently in these Studies. (*vide* pp. 168, 199, table opp. page 206, Study No. Two, pages 77–97 Study No. Four).

We recommend this sort of Bible Study to the Christian world as far more edifying, in the cause of faith, than the perusal of all the tomes of the Higher Criticism put together; and in the mean time return to our special task, resuming it at the point of our digression.

2951 XV. A. M. 1045 B. C. David's 2d year.
Ishbosheth slain at the end of the year. 2 Sam. iv.
Last year of the Hebrew Cycle.

2952 A. M. 1044 B. C. David's 3rd year.
2953 " 1043 " " 4 "

2954 III. A. M. 1042 B. C. David's 5th years.
The eighth Jubilee year, (reckoning from 2611 A. M. which was the first) and the only one in David's reign. $7 \times 49 = 343$; $2611 + 343 = 2954$. The count begins with 2562 A. M., 2561 A. M. being

the first Sabbatic year after the Division of the land.

2955 A. M.	1041 B. C.	David's 6th year.			
2956 A. M.	1040 B. C.	"	7	"	
2957 A. M.	1039 B. C.	"	8	"	

At the middle of this year (*i.e.* its *Sacred* beginning) all Israel accept David, and crown him (2 Sam. v. 1 Chron. xi). They take Jerusalem, and David's thirty-three years of reign thereat, over both "Israel" and "Judah," begin and run with the Sacred year, he being 37 years old upon the occasion of his coronation over "both Houses." 2 Sam. v. 1–5, 1 Kings, ii. 11. His first year at Jerusalem covers the last half of his 8th and the first half of his 9th as king. reckoning on the regular Calendar or Civil Year, 2957–58 A. M.

2958	A. M.	1038 B. C.	David's 9th year	
2959	"	1037 "	"	10 "

2960 A. M. 1036 B. C.

An Intercalary year, and the IXth of the Ancient Hebrew Cycle. David's 11th year of total reign, covering half of his 3d and half of his 4th at Jerusalem. This year is sometimes erroneously called a Jubilee year, but it was not; it was, however, a "Sabbatic" year. 7 × 423 = 2961, and 2961 astronomic years are 2960 chronological ones, *i. e.* at its *beginning* 2960 years of duration were scored off

as "Past time," and the World saw its 2961st birthday, or was 2960 years "old."

2961	A. M.	1035	B. C.	David's	12th	year.
2962	"	1034	"	"	13	"
2963	"	1033	"	"	14	"
2964	"	1032	"	"	15	"
2965	"	1031	"	"	16	"
2966	"	1030	"	"	17	"
2967	"	1029	"	"	18	"
2968	"	1028	"	"	19	"
2969	"	1027	"	"	20	"
2970	"	1026	"	"	21	"
2971	"	1025	"	"	22	"
2972	"	1024	"	"	23	"
2973	"	1023	"	"	24	"
2974	"	1022	"	"	25	"
2975	"	1021	"	"	26	"
2976	"	1020	"	"	27	"
2977	"	1019	"	"	28	"
2978	"	1018	"	"	29	"
2979	"	1017	"	"	30	"
2980	"	1016	"	"	31	"
2981	"	1015	"	"	32	"
2982	"	1014	"	"	33	"
2983	"	1013	"	"	34	"
2984	"	1012	"	"	35	"
2985	"	1011	"	"	36	"
2986	"	1010	"	"	37	"
2987	"	1009	"	"	38	"
2988	"	1008	"	"	39	"

2989 A. M. 1007 B. C.

The last year of David's *sole* reign, being the whole of his 40th year reckoning from the death of Saul, and from his own *de facto* accession. It was towards the end of this year that Adonijah "exalted himself, saying: I will be king;" (1 Kings i. 5) so he made his preparations to usurp the crown, and to give a feast to his friends upon New Year's day then nigh at hand and which he selected for his *coup d'etat*. "Man proposes but God disposes."

2990 A. M. 1006 B. C.

Solomon proclaimed associate king on New Year's day, Adonijah's feast disturbed, and he flies for refuge to the horns of the altar (1 Kings i. 11-53). This was at the Feast of Trumpets. Solomon reigns as Associate King with his father six months. David dies with the *Sacred* year, being 70 years old. (Ps. xc. 10. 1 Kings ii. 1-11, and having reigned 33 Sacred years in Jerusalem—his total reign all told being 40½ Civil years (*vide* 2950 A. M.). The *whole* of this year 2990 A. M. is the first of Solomon's forty years at Jerusalem (1 Kings xi. 42) but as *sole* monarch his reign commences in the middle of the year, as sole monarch he reigned only 39½ years. Both David's and Solomon's reigns overlap on a common half year, and from Saul's death to that of Solomon is *just* eighty years; or from the New Year's feast at which Saul was presented to the people (1 Sam. x.

17–27) to that at which Jeroboam and Rehoboam became kings is just 120 years: or finally, from the anointing of Saul by Samuel in the Intercalary days at the end of 2909 A. M. to the death of Solomon in those of 3029 A. M. is just 120 years.

Important Chronological Note!

The year 2990 A. M. was a IXth on the Ancient Hebrew Cycle. Hence at its termination one of the subordinate groups, of three years each, (into which the XV were subdivided for intercalary purposes), terminated. This explains the events recorded in 1 Kings ii. 38, where, it is said: "Shimei dwelt in Jerusalem *many days*, *i. e.* only *to* the "intercalary days" at the end of this very year! Hence the chronological note found in the next verse,—"and it came to pass at the end of three years," etc., (1 Kings ii. 39)—serves to fix this year conclusively, for its own termination was "at the end of the three years" referred to! All of the events covered by 1 Kings i. ii. took place in the exact order described, and occurred in the first year, 2990 A. M. of Solomon's *total* reign: those of the latter half of the year, dating from David's death, and Solomon's *sole* reign, are recorded in Chapter ii. from verse 12. We relegate the more complete analysis of these events, and their accurate co-ordination, to a prospective Study dealing with General Chronology. *

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* Should patronage be at once accorded to this undertaking we hope to bring out this particular one as Study No. Eight; *i. e.* the last

2991 A. M. 1005 B. C.

Solomon's 2d year Total and 1-2 year of Sole reign.

Shimei returns to Jerusalem from Gath at the beginning of this year, during its first month. His violation of Solomon's orders is reported to the King, who commands him to be executed.

Pintom III. ascends in Egypt, reigns 36 years (XXI. Dynasty). Solomon marries his daughter (1 Kings iii.). Organizes his kingdom (1 Kings iv.). Makes a compact with Hiram (1 Kings v.) and begins to prepare material for the Temple.

2992 A. M. 1004 B. C.
2993 " 1003 "

Foundation of the Temple laid (1 Kings vi. 1). The year we have now reached is, Chronologically, the most important one in the present table. It was the XIIth year in the current Hebrew Cycle, and the 480th from the Exodus, (2513 + 480 = 2993 A. M. From this date we can reverse, without error, to the very first years of "the Genealogies of the Sons of Adam," by means of a complete chain of references. Thus: 480 years brings us back to the Exodus (1 Kings vi. 1), which took place on Tuesday, 15th day of 7th month (civil) 1st Sacred, of 2513 A. M. Thence 430 chronological years, or years counted as "past time," and therefore 431 full years of Solar "duration," carry us back to Abraham's exit from Ur (Exodus xii. 1–40) which also

study of this Second Series. It is expensive work and we need more *bona fide* subscribers.

occurred upon Tuesday the 15th day of 7th civil month 2082 A. M. That is, calendrically as a fact, and historically as recorded, by Moses (Exodus xii. 41, 57), both events occurred upon "the self-same day" of week, month and year, at the end of 430 years, or with an *interval* of 431. It is further to be noted that the entire sojourn lasted "to the end of the 430 years." As in recording one's age, so in chronologically or calendrically, recording "the sojourning" the current year does not count. Thus a man is "430 years old" throughout his 431st year, therefore, "at the end of his 430 years" he is exactly 431 years old. Now in the year 2082, Terah was 204 years "old," and at its end he died, being just 205 years old (Gen. xi. 32). Abraham had been with him out of Ur, and in Haran about 6 months. Summing up now the years of the "Genealogies" from Adam to Terah's 205, inclusive and ended, we have 2082 A. M. Hence 2082 + 431 = 2513, and 2513 + 480 = 2993 A. M. or Solomon's 4th year (total) as recorded in several places in the Scripture. In satisfying one's self upon the consummate chronology involved in this sequence of references one should particularly note the contrasted phraseology of Ex. xii. 41, and 1 Kings vi. 1, to wit; "at the end of 430," and "in the 480th." But the record is as accurate as general history ever demands, even if we ignore this fine and unimpeachable Chronological point; for: Note again, Abraham spent six months, after leaving Ur, and until his father,

Terah died, in Haran, and the year 2082 thus ended. He spent the next six months in moving leisurely (Gen. xii. 5, 6, 8, 9, 10, 11) with his flocks and possessions towards Egypt. Egypt was then dominated by the Hyksos, who also controlled Palestine. He was, in a sense, sojourning among the Egyptians so soon as he left Ur. But, coming down to literal borders, it is now credible that just about a year from "the Call" out of Ur, Abraham found himself, at his first encampment within the accurate geographical limits of Egypt on the Sabbath, the 15th day of the VII. month of 2083 A. M. Hence we may date the sojourning from *this entrance*, and 430 years added brings us to 2513 A. M. Tuesday, 15th VII. month, the self-same day of the exit from Ur. Ordinary historians and readers may take their choice of systems—the Chronologist can have no discretion, but must follow Moses, and understand the "430 years" ended in self-same calendric circumstances as implying 431 years, and as fixing beyond doubt the year *a quo* as 2082 A. M.; and the year *ad quem* as 2513 A. M. the whole of whose dates are "self-same."

Those who maintain that Jacob's *posterity* spent 430 years in Egypt, instead of 215½, should explain God's parallel statement to Abram (Gen. xv. 13–16) that his seed should be oppressed but 400 years, and that they should "*come again in* the fourth generation"—Jacob[1], Levi[2], Kohath[3], Moses[4], in whose generation they *did* come back, to the very borders

of the promised land and reached it under Moses in the year 2553 A. M. or 400 years from Isaac's 46th year. Isaac was married when he was 40, his son Jacob was not born until he was 60, hence the 400 years may begin with 2153 A. M. and the four generations must begin with 2167 A. M.

But there is still another way to count the 400 years of Egyptian "affliction," to wit: Isaac was born when Abraham was "100 years old," *i. e.* in the year 2107 A. M. Now if like all eastern children he was suckled for several years, as continued custom, and the context of Gen. xxi. 6–8 admits, then the great feast of his weaning, which Abraham made, would have occurred in the year 2113 A. M., probably upon his birthday.

Now it was upon this occasion that Sarah saw the son of Hagar, *the Egyptian*, mocking! (Gen. xxi. 9.) This so exasperated her that she compassed their expulsion upon the very next morning. But this did not alter the Egyptian nature of Ishmael whose hand was to be against every one (Gen. xvi. 12) and such is still his nature!

Hence if we reckon the 400 years of "affliction" from this incident—the first covert act of Egyptian affliction on record in so far as Abraham's Seed are concerned—we come to the year of the Exodus itself! Thus 2113 A. M. + 400 = 2513 A. M., and in the middle of the year they went out of the Land of Bondage. The periods all end together, but for this very reason they have different beginnings.

They "served" the Egyptians but 87 1-2 years, they "dwelt" among them for 215 1-2 years, yet they were oppressed by them for 400 years, and finally, all the years of the sojourning "were 430 years," even to the *end* thereof, as Moses doth record, and in the fourth generation they came again to Palestine!

It is ridiculous to suppose that the Pentateuch was written without a system; that we have failed hitherto at its discovery is due to our own shortcoming rather than to the "mistakes of Moses," and that now, when the consummate accuracy of the whole scheme begins to dawn upon us, we should accord to it anything short of absolute inspiration is the suicide of judgment! If the case were just reversed, and for all these years no flaw could have been trumped up against the Mosaic Chronology, but now at last some scholarly iconoclast produced a sequence of errors as potent as the present sequence is accurate, who shall picture our dismay? And what then shall we say—save "*Stet! et scire facias!*"* when the vindication of this perfect system has been made complete?

Finally the 480th year "*after* the Exodus" commences with the 7th civil (1st Sacred) month of this year. This is an important Chronological consideration—In the 2d Sacred (8th civil) month of this year, 2993 A. M., and therefore included in this 480th

* Let it stand, and cause it to be known!

year of the Exodus, the 2d day of the month, which was Friday, (this day being of course also in Solomon's 4th year, (both total and sole) the foundation of the Temple was laid, (2 Chron. iii. 2, 1 Kings vi. 1) and the ceremonial part appropriately terminated at Sabbath eve, *i. e.* with that Friday's sunset end! The work of laying the corner-stone was evidently done on Friday, so as to bring about these very circumstances. The following Sabbath was thus of special import, and upon the next day, a first day of the week, the regular prosecution of the undertaking could have begun, and in earnest and with the longest possible working period ahead.

3000 A. M. 996 B. C.

We now come to a year of great value to the Biblical, as well as universal Chronologist. It is replete with calendric facts, which yield to the true system so simply as to surprise one that the effort to harmonize their apparent confusion did not long ago result in putting Bible students in possession of the key. When the year began the Temple had been building about 6⅓ years.

All Israel had assembled at Jerusalem to keep the feast of the New Year (1 Kings viii. 1-2), and also to keep several other feasts by invitation of the King, in fact, even those who necessarily remained at home were feasted at the King's expense. The year begins with Thursday, and its first six days, excepting the Sabbath, which was the 3d, were

occupied particularly in the preparations incident upon moving the Tabernacle and its sacred paraphernalia from "Zion" across to the Temple.

At last, early upon the 7th day, which was Wednesday, the grand procession moved. Along its impressive line were many ancient heirlooms, borne, as in days of yore, by means of staves thrust through the time-worn rings which savored of the Wilderness. There was the Table of Shew bread, the Altar of Incense, and the Ark. Their staves all shouldered by the priests and greeted everywhere by acclamations from the throngs which marked the line of march. But, leading the van, a stave run through its battered iron rings, there passed along a relic older than them all, and unto it the people shouted,—as though it were alone:

"GRACE! GRACE! UNTO IT!" (Zech. iv. 7)

The transfer was quickly made, the distance being short, and all along the line as this STONE came the wave of enthusiasm rolled, and bore it to its destined place—destined, but not foreseen, even by Solomon himself! The chief incident in this dedication of the Temple has been so hidden by the Holy Spirit in dissected parts throughout the Bible that we doubt if any have, till now, perceived its import.

This was the transfer of "Bethel," Jacob's "Pillow-Pillar." It had been summarily rejected by Solomon as a "building stone" nearly seven

years before, but now the people greeted it instinctively. At last the procession reached the Temple, wound into its enclosure, halted, and parted, as the honored heirlooms moved forward to their place.

But where should BETHEL stand? for Israel's acknowledgments demanded for it some resting place unique. Its bearers stood upon the summit of Aurannah's threshing floor, as rude and rugged as itself. They lowered it from their shoulders to relieve its weight, and lo, it fitted one and one only place, to wit, the socket of El Sakrah! It was done unconsciously, but when it was done the People were again astonished. They saw its deep significance.

In the very heart of the Temple, upon the Summit of Moriah, which David himself had *also* called "Bethel" how fitting and appropriate this act appeared! It was the work of Another, not of man, even of "El-Beth-El." No wonder the People were astonished now and cried out anew:

"This is the Lord's doing, and it is marvellous in our eyes! The stone which the builders rejected has become the Capstone!"

THE HEAD STONE—

It had indeed, for it was Bethel resting upon Bethel, and ever since it has been called the Stone of Phail! (Wonder, astonishment!)

Thus, although God honored the work of men's hands and consented to dwell within Solomon's

House, yet, nevertheless, he had fashioned for Himself a dwelling long before,—even within that Primeval altar—and simply went with it when Solomon's was ready. And it was otherwise significant, for this was Israel's "Coronation Stone" (2 Kings xi. 14) and still otherwise, for out of it had Israel drunk pure water in a thirsty land, and from it, in Millennial days, will healing waters gush again.

But enough of this at present, for it demands a volume by itself.

At last the Ark was placed within the veil, its staves withdrawn from sight (1 Kings viii. 8) and the Priests themselves withdrew. "And it came to pass when the priests were come out of the Holy Place that the host of the musicians praised the Lord with one consent (2 Chron. v. 11–13) and "the Cloud filled the House of the Lord, so that the Priests could not stand to minister because of the Cloud; for the Glory of the Lord had filled the House of the Lord" (1 Kings viii. 10–11).

This was that Same Cloud which had led their forefathers up out of the Land of Bondage.

Then, commencing the ceremony of Dedication, in a prayer, still significant to Israel, (1 Kings viii. 12-53) Solomon called upon the Lord, and when he had finished, fire fell down from heaven and consumed all that had been prepared upon the Altar (2 Chron. vii. 1). Both Pillars now were present, and the Priests could not enter into the House (2 Chron. vii. 2) for the glory was so much increased.

And Israel bowed their faces to the pavement, and worshipped, and praised the Lord—for He is Good; his mercy everlasting (2 Chron. vii. 4). And Solomon blessed the people (1 Kings viii. 54-61), and having hallowed the middle of the court which is before the House of the Lord" (1 Kings vii. 64) the day of Dedication was ended.

The feast of the dedication of the Altar began the next day, Thursday the 8th, and lasted until Wednesday the 14th inclusive, *i. e.* seven days (2 Chron. vii. 8) and on the "eighth" day which was Thursday the 15th, they held a solemn assembly (2 Chron. vii. 9). It was during this week that the sacrifices were kept up (1 Kings viii. 62–63). The Day of Convocation occurs between the *two* latter feasts ("Seven, and Seven days, even fourteen days," (1 Kings viii. 65) and when it was over, the second feast (of the two latter, for there were three in all), began, to wit; upon Friday, the 16th day of the month and lasted to Thursday the 22d inclusive. The next day, Friday, was the 8th from beginning of this final feast (1 Kings viii. 65), and also was the 23d of the month (2 Chron. vii. 10), and upon it Solomon sent the people away "glad and merry in heart for the goodness that the Lord had showed unto David, and to Solomon, and to Israel HIS PEOPLE" (2 Chron. vii. 10; 1 Kings viii. 66).

All this occurred in the 10th year of Solomon's sole reign, in the 7th year of the building, the 486th

of the Exodus, and it was the year 3000 A. M. which was the 11th of Solomon's total reign.

But like all human work it was not quite finished. Here and there a few details suggested themselves and Solomon's eleventh year of sole reign began. Yet, such is the intricacy of the several scales upon the calendar we are now studying, and which, thank God, has been restored to us, it was still the year 3000 A. M. The 7th year of duration since the actual foundation drew to *its* close, in the 8th Civil or 2nd Sacred month, the second month of Solomon's 11th year of sole reign, but it was not until the 2d day of the eight Sacred (2d civil) month (Bul) in the new year, or 3001 A. M. that "all the house was finished throughout all the parts thereof, and according to the fashion of it. So he was seven years in building it." (1 Kings vi. 37–38) to wit: 2993–4, 2994–5, 2995–6, 2996–7, 2997–8, 2998–9, 2999–3000 A. M. (Details completed in the 2d civil month of 3001 A. M.*

Immediately after completing the Temple, Solomon commenced building (3000 A. M.) his own house. This work was prosecuted for 13 additional years (1 Kings vii. i).

* It will make a stronger brain than the writer's "buz" to keep all the reins of this particular group of tandem references well in hand without scheming them upon paper. The numerical count is given in Sacred months, the names are those of the civil months! This is doubtless to secure accuracy. A loss of only 7 months in 7 years would satisfy even a modern contractor. At any rate the sacred historians knew what they wrote. Their total calendar covers 7 years and 7 months of which they accord 7 full years to the *actual* labor.

RECAPITULATED AND CONTINUED.

	David	Solomon 40 Sole	Total	A. M.	B. C.
Solomon Ascends / David Dies	41	—1	1	2990	1006
		1—2	2	2991	1005
		2—3	3	2992	1004
Temple *Founded*	☞	3—4	4	2993	1003
		4—5	5	2994	1002
		5—6	6	2995	1001
		6—7	7	2996	1000
		7—8	8	2997	999
		8—9	9	2998	998
		9–10	10	2999	997
Temple *Dedicated.*	☞	10–11	11	3000	996
	☞	11–12	12	3001	995
		12–13	13	3002	994
		13–14	14	3003	993
		14–15	15	3004	992
		15–16	16	3005	991
		16–17	17	3006	990
		17–18	18	3007	989
		18–19	19	3008	988
		19–20	20	3009	987
		20–21	21	3010	986
		21–22	22	3011	985
		22–23	23	3012	984

3013 A. M. 983 B. C.

Solomon completes his own house. It was 13 years in building (1 Kings vii. 1) the erection of the two houses covering 20 years (1 Kings ix. 10) and thus bringing us into Solomon's 24th year of total reign his 23–24 of sole reign. After completing all

this work, and during this year, probably at the beginning of its sacred scale, the Lord appeared to Solomon the *second* time (1 Kings ix. 1–9) and made an important promise. The condition set forth in the renewed promise concerns Israel only, and does not abrogate the former *unconditional* promise to David, the word *but* in verse 6 is not in the Hebrew text, and gives a wrong impression; verse 7 shows what the condition was as to Israel, and the penalty has been incurred to the letter. Nevertheless the Line of David is still in literal sceptral sway over Israel to this day.

3014	A. M.	982	B. C.	Sol's Total Reign	25
3015	"	981	"	"	26
3016	"	980	"	"	27
3017	"	979	"	"	28
3018	"	978	"	"	29
3019	"	977	"	"	30
3020	"	976	"	"	31
3021	"	975	"	"	32
3022	"	974	"	"	33
3023	"	973	"	"	34
3024	"	972	"	"	35
3025	"	971	"	"	36
3026	"	970	"	"	37
3027	"	969	"	"	38
3028	"	968	"	"	39

3029^{III}. A. M. 967 B. C.

Shishak, King of Egypt ascends, reigns 21 years. The XXIId dynasty begins with him.

Solomon's 40th and last year of *total* reign, his 39–40th of *sole* reign.

Early in this year, Jeroboam conspires against Solomon (1 Kings xi. 26–39). Solomon seeks to kill him, and Jeroboam flees to Egypt. Solomon's final sickness comes on about the middle of the year. It was an intercalary year. In its intercalary days (XIIIth month) Solomon dies and Rehoboam becomes *de facto* king. During Solomon's sickness, word is conveyed to Jeroboam who returns from Egypt at the end of this intercalary month. Rehoboam goes to Shechem in order to be crowned upon New Year's Day. He meets Jeroboam and the people (1 Kings xii. 1–4) on Wednesday, the 34th of the XIIIth month and appoints the 3d day thereafter, (which was the first sabbath of the New Year day), for a decision as to their petition (1 Kings xii. 5).

3030 A. M. 966 B. C.

On the "third day" of both the month and year it being the Sabbath, all Israel comes to hear Rehoboam's decision. It adds insult to taxation without representation, and Israel revolts, crowning Jeroboam as King of the Ten Tribes. Thenceforth the Kingdom of Solomon is divided until both branches

disappear. Jeroboam reigns 22 years over "Israel" and Rehoboam 17 years over "Judah."

Judah.								Israel.
Rehoboam	2	3031	A. M.	965	B. C.	Jeroboam		2
"	3	3032	"	964	"	"		3
"	4	3033	"	963	"	"		4
"	5	3034	"	962	"	"		5

Shishak, the ally of Jeroboam, comes up against Jerusalem and sacks the Houses of the Lord and of King Rehoboam, 1 Kings xiv. 25, 5th years of Rehoboam and Jeroboam.

3035 A. M. 961 B. C.

Abijah (or Abijam) becomes King-Consort with his father Rehoboam, a sort of judgeship incident upon Shishak's dominance (2 Chron. xii. 8), *vide* 3047 A. M. and 3074 A. M., pending recovery of authorities mentioned in 2 Chron. xii. 15, 6th year of Rehoboam and Jeroboam.

7	of Rehoboam	3036	A. M.	960	B. C.	Jeroboam's	7
8	"	3037	"	959	"	"	8
9	"	3038	"	958	"	"	9
10	"	3039	"	957	"	"	10

Asa, son of Abijah, born. For some reason or other he was made an associate king at his *birth*. *Vide* 3074 A. M.

11 of Rehoboam	3040	A. M.	956	B. C.	Jeroboam's	11
12	"	3041	"	955	"	"	12
13	"	3042	"	954	"	"	13
14	"	3043	"	953	"	"	14
15	"	3044	"	952	"	"	15
16	"	3045	"	951	"	"	16
17	"	3046	"	950	"	"	17

Rehoboam dies at the end of the year; his 17th.

3047 A. M. 949 B. C.

The 18th year of Jeroboam, Abijah succeeds his father Rehoboam, as King of Judah. (2 Chron. xiii. 1). He reigns 3 years at Jerusalem. He had previously held a judgeship or principality elsewhere about 12 years. (1 Kings xv. 1–2).

2	of Abijah	3048	A. M.	948	B. C.	Jeroboam	19
3	"	3049	"	947	"	"	20

Abijam, or Abijah dies (1 Kings xv. 8) at the middle of the year, and (*vide* 3074 A. M.), Asa ascends as sole king in Jerusalem. He reigned 41 years. (1 Kings xv. 9–10). This was the 11th year of his life, *i. e.* he was 10 years old, and had been in a position equivalent to a "Prince of Wales" from his *birth.* These ten years were peaceful as recorded in 2 Chron. xiv. 1, and may have run with his actual years of life and Princedom. If, however, they began with his *de facto* accession, as is most probable, they cover the years

3049–3058 A. M. inclusive, at which time the beginning of 3059 A. M., we may place the attack of Zerah, the Ethiopian (2 Chron. xiv. 9–15).

3050 A. M. 946 B. C. Jeroboam's 21st year.

Latter half commences Asa's second year and Nadab becomes associate king over Israel (1 Kings xv. 25): reigns two years.

3051 A. M. 945 B. C.

2–3d of Asa. Jeroboam's 22d, Nadab's 1–2 year.

3052 A. M. 942 B. C.

3–4 of Asa. Nadab 2–, Baasa –1.

Baasa slays Nadab (1 Kings xv. 28–33) and the whole house of Jeroboam, and commences to reign over Israel, it being the 3d year of Asa, therefore before the first half of the Calendric year ended.

Recapitulation and Continuation.

Judah			Israel		A. M.	B. C.
Rehoboam			Jeroboam			
17	Abijam		17		3046	950
	1		18		3047	949
Asa	2		19		3048	948
1	3		20	Nadab	3049	947
1–2			21	–1	3050	946
2–3		Baasa	22	1–2	3051	945
3–4		–1		2–	3052	944
4–5		1–2			3053	943
5–6		2–3			3054	942
6–7		3–4			3055	941
7–8		4–5			3056	940
8–9		5–6			3057	939
9–10		6–7			3058	938
10–11		7–8			3059	937
11–12		8–9			3060	936
12–13		9–10			3061	935
13–14		10–11			3062	934
14–15		11–12			3063	933
15–16		12–13			3064	932
16–17		13–14			3065	931
17–18		14–15			3066	930
18–19		15–16			3067	929
19–20		16–17			3068	928
20–21		17–18			3069	927
21–22		18–19			3070	926
22–23		19–20			3071	925
23–24		20–21			3072	924

3073 A. M. 923 B. C.

The 24–25 year of Asa's *sole* reign the 35th of his age, it being the 21–22d of Baasa. Elah makes ready to become king consort during the latter half of this year, and his father, Baasa, prepares to move to Ramah.

3074 A. M. 922 B. C.

Asa's 25–26th year of *sole* reign, his 36th year of age and *total* reign or Princedom (2 Chron. xvi. 1–6). Baasa goes to Ramah as king, but soon returns. Meanwhile Elah becomes *de facto* king of Israel (1 Kings xvi. 8) at Tirzah in his father's stead, who sickens soon after his return from Ramah. Elah reigns the whole of this and the first part of the following year, *i. e.*, throughout the current Sacred year. It counts as two years, as it was a part of two separate calendar years. In other words *we* would say that Elah's reign fell in the year 3074 and 3075 A. M., and leave the explanation for those who demanded absolute specifications.

The way to settle all such cases of apparent conflict (as to any particular reference) with the straight sequence of years, is to jot the reference down where it purports to belong, and then continue the sequence until the subsequent references (likewise implicitly followed) shed the required light upon the topic. The years of the kings of "Israel" and "Judah" are recorded in the Bible with consum-

mate skill and accuracy. The scribes undoubtedly possessed a consecutive volume (scroll) from which their transcriptions were made. The present writer has made one for himself, and is printing it here in as intelligible a way as it is possible to produce on *pages*, what should be shown upon a *Scroll* some 15 pages long!

Now it must be manifest if this is so (and the present synchronism demonstrates the fact), that the Scribes followed the very best plan under the circumstances demanded by a written record—short of reproducing the scroll itself! For instance, I possess such a scroll; now if I should lay aside my Bible and attempt to write a Chronicle of the contemporary reigns of the two Lines involved, there would be no other better method than that pursued by the Chroniclers of Old—*i. e.* by *cross references*, and it is patent that the more I confine myself to the mere matter of synchronism, combined with concise precision, the more my work would eventuate as theirs did. In other words, I will simply defy the most careful annalist upon earth to take my scroll, and, [without reference to the Bible, or the actual years of the world (A. M., etc.)] write a full, concise and working *Chronological Synchronism* of these Reigns in any other better method than that adopted by the Priests and Scribes of Our Race!

We shall meet with several instances like Elah's "two years," in the course of this Synchronism.

They all work on the same plan, and the consensus of the whole of them is irresistible to the Chronologist: 2 Chron. xvi. 1-5 refers to this same incident, but calls it the 36th year of Asa. I admit that this looks like a plain error in transcribing, due to a confusion of the Hebrew letters, כר (26) and כר (36). The earliest forms of Kaph (כ) 20, and Lamed (כ) 30, are so nearly alike that the little spur or stroke at the top of the latter, might easily be added to (more probably omitted from) the Kaph, or seems to be so added (or omitted) and so an error be perpetuated. I prefer, however, to take *both* 26 and 36 as in a *proper* sense *correct;* the which will imply that both Abijah and his son Asa had *conjoint* reigns with Rehoboam and each other. The consensus of the XIIIth chapter of 2 Chron. fully bears out this view, particularly the summary at the end. Abijah undoubtedly reigned "3 years *in Jerusalem*" after his father's death. But to "wax" as "mighty" as verses 21-22, 2 Chron. xiii. imply that he did, requires a reign of more than 3 years! There is plain evidence that he had it, and that the "total" reigns of both Abijah and Asa were considerably longer than their respective ones in *Jerusalem.* This matter is not without notable parallels in the history of these lines, to wit: that of Omri, and of Ahab, Azariah and Jehoram of Israel, and of Jehoram and Ahaziah of Judah, the which we shall consider in due time. I attribute most of our confusion to a misunderstanding of the circumstances

that followed Shishak's invasion in 2934 A. M., after which (2935 A. M.) Abijah or Abijam was made a Judge, or Prince, which office seems to have been inherited at once by Asa, *i. e.* at his birth in 2939 A. M. And those who cavil at this temporary explanation, (for I will not admit that the Records are one whit in error,) are simply referred to collateral practise in Modern Israel ever since the days of Edward I., and to the actual circumstances surrounding the institution of the title and perquisites of "Prince of Wales," and its original conferrence on an infant who could not utter an intelligible word!

3075 A. M. 921 B. C.

ISRAEL.					JUDAH	Years.	
Tibni.	Omri.	Zimri.	Elah.	Baasa.	Asa. Sole Reign.	A. M.	B. C.
1	1	7 days	2	23–24	26–27	3075	921

Baasa dies in the first half of this year which causes Elah to enter upon his first year of *sole* reign. In so far, however, as Elah himself is concerned, it only lasted up to the middle of 3075 A. M. for we now come to the beginning of a very important and included year, the 27th of Asa's "sole" reign. It had no sooner begun, running as it did with the *sacred* calendar, than Zimri slew Elah and began to reign as king of Israel at Tirzah. (1

Kings xvi. 10.) His next act was to slay all the house of Baasa (xvi. 11). But after all, Zimri himself reigned only one week (xvi. 15), for the Army made Omri king the day that Zimri slew Elah (Sunday 2d day of 7 civic month) (xvi. 16). Omri immediately besieged Tirzah, and on the 8th day of the month, which was Sunday, Zimri seeing that the city was taken, burned himself in his palace (xvi. 17-20). But Israel itself, now *divided*, and half followed Omri, and the other half Tibni (xvi. 21). The division continued until the 31st year of Asa. So Tibni and Omri commenced to reign at the same time, over halves of Israel, and dating from the beginning of Asa's 27th year, it being his 37th of *total* reign, age, and princedom.

JUDAH	ISRAEL		A. M.	B. C.
Asa	Tibni	Omri		
27-28	1-2	1-2	3076	920
28-29	2-3	2-3	3077	919
29-30	3-4	3-4	3078	918
30-31	4-5	4-5	3079	917

3080 A. M. 916 B. C.

Asa's 31–32 year, Omri's 5–6, Tibni's 5-year. At the middle of the year, Omri slew Tibni and prevailed over the people that followed him. This united both halves of Israel under Omri, over which he therefore began to reign or (re-reign). All this occurred in the first half of the year, and there-

fore in Asa's 31st year (1 Kings xvi. 23). Omri now buys Samaria (1 Kings xvi. 24), but continues to rule at Tirzah up to the middle of the next year, thus ending his 6th year at Tirzah. Hence, when properly *understood*, the record in 1 Kings xvi. 23 is carefully accurate. He reigned 12 years in all, 6 years at Tirzah, 6 years at Samaria, and he began to reign over half of Israel at Tirzah, and over all Israel at Tirzah in Asa's 31st year.

3081 A. M. 915 B. C.

Omri moved to Samaria in the middle of this year, *i. e.* with the Sacred year which was the beginning of his 7th year. He reigned 6 years longer, 12 years in all. Samaria, the capital of Samaria, or *Khumree*, the capital of Beth *Khumree*, the city which Omri built, thenceforth becomes a synonym for the Kingdom of Israel, even as Jerusalem stands for that of Judah.

Omri	Asa	A. M.	B. C.
7–8	33–34	3082	914
8–9	34–35	3083	913
9–10	35–36	3084	912
10–11	36–37	3085	911
11–12	37–38	3086	910
12–	38–39	3087	909

Omri dies somewhat before the middle of the year and Ahab succeeds him (1 Kings xvi. 28).

This was in the 38th year of Asa. Ahab's years, therefore, run unlike Asa's and with the civil calendar—although not exactly so.

ISRAEL	JUDAH	YEARS	
Ahab	Asa	A. M.	B. C.
1–2	39–40	3088	908
2–3	40–41	3089	907
3–4	41–	3090	906

Asa dies (2 Chron. xvi. 13) and Jehoshaphat reigns over Judah in his stead (2 Chron. xvii. 1) it being the 4th year of Ahab, king of Israel (1 Kings xxii. 41–42), and Jehoshaphat being 35 years old. He reigned 25 years.

ISRAEL	JUDAH	YEARS	
Ahab	Jehoshaphat	A. M.	B. C.
4–5	1–2	3091	905
5–6	2–3	3092	904
6–7	3–4	3093	903
7–8	4–5	3094	902
8–9	5–6	3095	901
9–10	6–7	3096	900
10–11	7–8	3097	899
11–12	8–9	3098	898

In the intercalary days of this year came Elijah the Tishbite unto Ahab and prophesied that during the next period of three years, with which the

Hebrew calendar ended (3098 being the XIIth year and there being three to run to reach the end of the XVth) there should be no rain (1 Kings xvii. 1).

3099 A. M. 897 B. C.

And Elijah went and dwelt on the banks of the Cherith. (1 Kings xvii. 2–7.)

3100 A. M. 896 B. C.

Elijah goes to Zarephath and abides two years, or unto the end of this cycle. 1 Kings xvii. 8–24.

Assur-dani-pal ascended in Assyria, founding the "New Empire." The exact year of his accession is fixed by an eclipse (No. 28) which he recorded. He reigned 45 years.

3101 A. M. 895 B. C.

Elijah tarries at Zarephath throughout the year and the famine becomes sore in Samaria. At the end of the year, in the intercalary days, Elijah is directed to show himself to Ahab (1 Kings xvii. 1–3). In the meanwhile Abadiah and Ahab separate to find water. They meet Elijah, and the latter appoints New Year's day for a test between God and Baal. The cycle ends.

3102 A. M. 894 B. C.

God demonstrates his power. Elijah slays the Priests of Baal, and God sends rain. Elijah, threat-

ened by Jezebel, flees to Beersheba, leaves his servant, and, it now being the Sabbath day (7th day of the month and year) he makes a single day's journey into the wilderness (1 Kings xviii. 20-46; xix. 1–6). He is refreshed and starts for Horeb the next or 1st day of the week, reaches it in 40 days, *i. e.* on Thursday the 17th day of the second month. Is duly commissioned, returns, anoints Jehu, and casts his mantle on Elisha, who thereafter ministers unto him until his translation (1 Kings xix. 15–21).

3103 A. M. 893 B. C.

Ben-hadad comes up against Samaria, besieges it, but is defeated and driven off (1 Kings xx. 1–21). A prophet predicts the return of the Syrians at the next new year's season (1 Kings xx. 21–25).

3104 A. M. 892 B. C.

Ben-hadad returns to fight against Israel. Arrives on Monday, first day of the year. They camp over against each other all that week and finally join battle on the 7th day (*i. e.* of the *year*), which was Sunday (1 Kings xviii. 26–29). Ahab's sin, his judgment predicted (1 Kings xviii. 30–43). From the compact thus made (1 Kings xx. 34) between Ahab and Ben-hadad, there were "three years without war" (1 Kings xxii. 1). They probably run with 3105–6 and 7 A. M. calendrically.

3105 A. M. 891 B. C.

Ahab and Jezebel procure Naboth's death. Elijah sent to condemn him and his house. 1 Kings xxi. 1–29.

3106 A. M. 890 B. C.

16–17th year of Jehoshaphat, 19–20th of Ahab. Ahaziah, the son of Ahab, becomes the Associate King over Israel (1 Kings xxii. 51), reigns two years, running with the sacred calendar.

We have now come to one of the most confusing eras in the history of Palestine, much of which arises from the similarity of the names of those ruling over the two kingdoms—Jehoram and Ahaziah of Judah, and Ahaziah and Jehoram of Israel. Athaliah, the Queen-regent of Judah, also ruled in these days, and as her years overlap those of her brother Jehoram of Israel, and of her husband Jehoram of Judah, and her son Ahaziah, the confusion is increased. Nevertheless, as it was during the first quarter of this Century, now commencing, that circumstances so conspired against David's line as to reduce it to a single child but one year old, it behooves us to follow its main incidents very closely.

3107 A. M. 889 B. C.

17–18th of Jehoshaphat, 20–21st of Ahab, 1–2d of Ahaziah. Ahaziah meets with a serious accident and sends to a strange god for advice (2 Kings i. 2).

Elijah the Tishbite stops the messengers (3–4). The prophet and the three captains (5–14). Elijah goes to Ahaziah and predicts he will never recover (15–16). In the mean time, Ahaziah having no son of his own (2 Kings 1–17), Jehoram, another son of Ahab, is made Associate King over Israel (2 Kings iii. 1). There were thus Three Kings of Israel at this time, Ahab, Ahaziah (associate, but sick in bed), and Jehoram, a co-regent.

3108 A. M. 888 B. C.

The 18–19th year of Jehoshaphat; 21–22d of Ahab; 1–2d of Jehoram; 2– of Ahaziah of Israel. The third year of peace (1 Kings xxii. 1) runs out. Jehoshaphat makes peace with Ahab, and visits him at the middle of the year. They make war against Syria, go up against Ramoth-gilead, and Ahab is slain. This leaves Ahaziah King in his father's stead (1 Kings xxii. 40) and just closing his second year, Jehoram still being the Associate King. Ahaziah now relinquishes the sceptre altogether and continues to languish in bed until his death 5 years later.

Judah		Israel			
	Jehoshaphat	Jehoram	Ahaziah	A. M.	B. C.
	19-20	2-3	sick	3109	887
	20-21	3-4	"	3110	886
Jehoram	21-22	4-5	"	3111	885
1	22-23	5-6	"	3112	884

Jehoram, the son of Jehoshaphat, is made associate King in Judah. He was 32 years old, and reigned 8 years. His wife was Athaliah, daughter of Ahab, and sister of Jehoram, of Judah (2 Kings viii. 16–17).

JUDAH		ISRAEL			
Jehoram	Jehoshaphat	Jehoram	Ahaziah	A. M.	B. C.
2	23-24	6-7	dies	3113	883

Ahaziah, late King of Israel, dies (2 Kings I. 17), having been bedridden for seven years! (2 Kings I. 2, 4, 6, 16: 1 Kings xxii. 40–51.)

JUDAH		ISRAEL		
Jehoram	Jehoshaphat	Jehoram	A. M.	B. C.
3	24-25	7-8	3114	882
4	25 dies	8-9	3115	881

Jehoshaphat dies, and Jehoram his son becomes sole King of Judah (1 Kings xxii. 41–42). Thus from now on there is a King Jehoram over each kingdom, and (by Athaliah's marriage with Jehoram of Judah) they are brothers-in-law.

Jehoram of Judah now slays all of his brethren (2 Chron. xxi. 4). "Howbeit the Lord would not destroy the house of David, because of the covenant that he had made with David, and as he promised to give a light to him and to his sons *for ever*." (2 Chron. xxi. 7).

3116 A. M. 880 B. C.

The 5th of Jehoram of Judah, 9–10 of Jehoram of Israel.

The Arabians came up against Jehoram, King of Judah, and captured his wives, and all of his sons save one, Jehoahaz, or Ahaziah (2 Chron. xxi. 17 xxii. 1).

JUDAH	ISRAEL		
Jehoram	Jehoram	A. M.	B. C.
6	10–11	3117	879

3118 A. M. 878 B. C.

Jehoram, King of Judah, is smitten with an incurable disease (2 Chron. xxi. 18). In the middle of the year Ahaziah his son is made Associate King, it being the 12th year of Jehoram of Israel's total reign (2 Kings viii. 25) but the 11th year of his *sole* reign (2 Kings ix. 29). Ahaziah joins Jehoram of Israel at once in his war against Syria, leaving his mother, Athaliah, (the Queen of Jehoram of Judah, and the sister of Jehoram of Israel) Queen-regent at Jerusalem. Now Athaliah, the daughter of Ahab, was also a "daughter of Omri" in the same sense that Ahaziah her son was a "Son of David" (2 Chron. xxii. 2). Joash was born to Ahaziah, by his wife, Zibiah of Beersheba, this year at about the date of Ahaziah's accession. Ahaziah himself seems to have been away and may not have known of the event; nor need it have been known to Athaliah. (*Vide* next year 3119 A. M.)

3119 A. M. 877 B. C.

The Syrian war turned out adversely, Jehoram is severely wounded and Ahaziah goes down to Samaria to visit him, accompanied by all the Princes of Judah, who were in the army. In the meantime Jehu is anointed by Elisha, rebels, and is proclaimed King of Israel by a part of the army of Israel. The two kings go out to meet him in battle, but Jehu slays Jehoram of Israel (2 Kings ix. 22), Ahaziah flees (2 Kings ix. 27); is sought (2 Chron. xxii. 9) and followed by Jehu (2 Kings ix. 27) mortally wounded, escapes to Megiddo and dies in the middle of the year, *thus before his father*, and having reigned but 1 year. Jehu now blotted out the whole house of Ahab, there being none left save Athaliah then ruling in Jerusalem (2 Kings ix. x.). Jehu also slew all the princes of Judah, who were with Ahaziah (2 Kings x. 28). Athaliah thereupon threw off all reserve and seeing her son was dead seized all the remaining children of David's line and slew them. But Jehoshabeath (the daughter of Jehoram of Judah, the wife of Jehoiada the High Priest, and the sister of Ahaziah) stole Joash, her brother's one year old son, and hid him with his nurse in the upper chambers of the Temple. This act seems to have been not only Providential (and therefore perhaps instigated by the High Priest at God's command) but also somewhat retaliatory, for Joash was the first born and only son of Athaliah's only son, thus Athaliah's only real grandchild.

The year 3119 is a triple one on the calendar, *i. e.* No. 3 on the soli-lunar cycle, it therefore ends with an intercalary month, called in the Bible "many days," "the end of days," "after two years," etc. Hence we read concerning the incidents at the beginning of the next year as follows:

3120 A. M. 870 B. C.

"And it came to pass that in process of time" —*i. e.* when the days of intercalation were multiplied, and therefore "*after* the *end* of two years" —(*i. e.* of the Lunar and Solar years now floated together)—and therefore in the very first days of this new year, that "his" (Jehoram's of Judah) "bowels fell out by reason of his sickness; so he died of sore diseases (2 Chron. xxi. 19-20). This event left Athaliah the only representative of Ahab, or Omri's house, and also the *de facto* Queen of Judah. Her grandson, Josiah, the sole representative of David's line, was hidden in the Temple, while in Israel Jehu was securely reigning in his second year which runs with the sacred calendar.

Recapitulation and Continuation.

We shall now return to the year 3117 A. M. and excerpt from our scroll in order that the synchronological scheme of the ten years then commencing may be thoroughly understood. The years of the age of Joash are indicated, the star (*) at their beginning marking his birth.

JUDAH				ISRAEL		A. M.	B. C.
	Jehoram			Jehoram			
	6	Ahaziah		10–11		3117	879
Athaliah	7	–1	*	11–12	Jehu	3118	878
1	8	1–	1	12–	–1	3119	877
1–2			2		1–2	3120	876
2–3			3		2–3	3121	875
3–4			4		3–4	3122	874
4–5			5		4–5	3123	873
5–6		Joash	6		5–6	3124	872
6–		–1	"7 years old"		6–7	3125	871

By the middle of this year (3125 A. M.) Joash, who was then 7 years old, had been concealed for six, during which Athaliah had ruled in Judah, and Jehu in Israel; their several "seventh" years (2 Chron. xxiii. 1) began with the sacred year or 7th month of 3125. At this time Jehoiada prepared to consummate his design to make Joash king of Judah for the sake of God's oath to David (xxiii. 2-3). The coronation took place upon the first Sabbath of the year (2 Kings xi. 5) which was the 3d day of the 7th month. It was a momentous one, in that it not only saved David's line, but also, in that both accounts of it afford us a unique reference to Judah's "*custom*" of using "Bethel" or "Jacob's-Stone," (The Pillow-Pillar), even as it is still used in England (2 Chron. xxiii., 2 Kings xi. 14) and has been used for the past 2458 years. (It could not have been employed in Palestine later than the coronation of

Zedekiah 3406 A. M. It began to be used in Ireland *circa* 3434. The interval of 27 years is accounted for as follows: Zedekiah; reign 11 years, + Jeremiah's 13 in Egypt + part of 1 year's delay in Spain, and about 3 in Belgium or Ancient Denmark).

ISRAEL	JUDAH	A. M.	B. C.
Jehu	Joash		
7– 8	1–2	3126	870
8– 9	2–3	3127	869
9–10	3–4	3128	868
10–11	4–5	3129	867
11–12	5–6	3130	866
12–13	6–7	3131	865
13–14	7–8	3132	864
14–15	8–9	3133	863
15–16	9–10	3134	862

Jonah sent to Nineveh at the end of this year; in his disobedience, he was overtaken by an equinoctial storm of special intensity, (compare Acts xxvii. 9) and all the incidents related in the Book of Jonah, chapter 1 up to verse 10 took place—*literally*. This is corroborated by the monuments of Nineveh; and the very fact that these monuments refer to it and those of other Persian and Babylonian monuments do not, would be additional evidence in favor of the truth of the record even if it were merely a question of secular history. But chronology comes to our aid in a most remarkable way at this juncture. The

year 3134 A. M. was a 3d year on the ancient Hebrew Solar Cycle. Jonah's voyage was made in its XIIIth or Intercalary days and the tempest was at its height the last day of the year.

3135 A. M. 861 B. C.

Now it came to pass towards "morning" *i. e.* before the sun had risen, and therefore in "the evening" as the Hebrews reckon, the tempest having increased, that the sailors again consulted together, and with Jonah. This was at about 3 a. m. upon Thursday, the 1st day of the year. Nevertheless they were loath to follow his advice, and struggled hard against the tempest until 3 p. m., at which time, about the 9th hour, they besought the Lord, and cast him forth into the sea. "And the sea ceased from her raging. Then the men feared the Lord exceedingly, and offered a sacrifice unto the Lord, and made vows." "Now the LORD had PREPARED a GREAT FISH to swallow up Jonah. And Jonah was in the belly of the Fish *three* days and *three* nights" *i. e.*, from Thursday somewhere between 3 and 6 p. m. when the day ended, all of Friday, all of Saturday, which was "the Sabbath," and until early "in the morning" of Sunday the 4th day of the month, and the 1st day of the week. "And the Lord spake unto the fish and it vomited out Jonah upon the dry (land)." "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city; and preach

unto it, the preaching that I bid thee. So Jonah arose, and went to Nineveh." This command and its execution occurred on Sunday, the day of Jonah's release.

"But how is it?" will some say, "that all of these dates can be so confidently supplied? and by what authority does any one dare to enter these premises with explicit chronology?"

The answer is by the power supplied by the Truth of the True system of chronology now rediscovered. The form of the calendars for 3134 and 3135 A. M. supply the basis of the *scheme* and the *exact parallel* of the events surrounding the Crucifixion, Death, Burial, Rest, and Resurrection of the Saviour furnish the *solution*. Further than this, in this place, we cannot go, but this do we aver: that by the potence of cool judgment focussed upon the true calendar of Our Race, and at the mandate of faith in Biblical accuracy, coupled with a broad recognition of type, antitype, archetype, and all the things involved and typified, the key is now in our possession to discover all that God intends men to discover as to the records of the past, and that it will also afford a means of discerning at least the signs of the times and no little of their future or prophetic "hours" and "days" now close at hand. This was the 16–17 year of Jehu, the 10–11 of Joash.

ISRAEL	JUDAH		
Jehu	Joash	A. M.	B. C
17-18	11-12	3136	860
18-19	12-13	3137	859
19-20	13-14	3138	858
20-21	14-15	3139	857
21-22	15-16	3140	856
22-23	16-17	3141	855
23-24	17-18	3142	854
24-25	18-19	3143	853
25-26	19-20	3144	852
26-27	20-21	3145	851
27-28 Jehoahaz	21-22	3146	850
28- -1	22-23	3147	849

Jehu dies at the beginning of the sacred year (middle of 3147 A. M.) having reigned 28 years (2 Kings x. 36). and Jehoahaz his son reigned in his stead over Israel (2 Kings xiii. 1).

ISRAEL	JUDAH	A. M.	B. C.
Jehoahaz	Joash		
1-2	23-24	3148	848
2-3	24-25	3149	847
3-4	25-26	3150	846
4-5	26-27	3151	845
5-6	27-28	3152	844
6-7	28-29	3153	843
7-8	29-30	3154	842
8-9	30-31	3155	841

	ISRAEL	JUDAH	A. M.	B. C.
	Jehoahaz	Joash		
	9-10	31-32	3156	840
	10-11	32-33	3157	839
	11-12	33-34	3158	838
	12-13	34-35	3159	837
	13-14	35-36	3160	836
Joash	14-15	36-37	3161	835
1	15-16	37-38	3162	834

In the 37th year of Joash, King of Judah, began Joash (or Jehoash) the son of Jehoahaz to reign over Israel, sixteen years, (2 Kings xiii. 10), first as an Associate with his father.

ISRAEL		JUDAH		A. M.	B.C.
Joash	Jehoahaz	Joash	Amaziah		
2	16-17	38-39	1	3163	833

"In the second year of Joash, son of Jehoahaz, king of Israel, reigned Amaziah, the Son of Joash, king of Judah," (2 Kings xiv. 1). He was 25 years old, and reigned 29 years (2 Chron. xxv. 1). N. B. He reigned 15 years, then there was an interregnum or gap in his reign of 8 years, after which he was restored, and completed his 29 years, reigning 14 years more. During the interregnum referred to, as he did not reign, the record keepers do not *record* his years. There was a gap both in the sequence of his years as well as in the exercise of his regal power! The failure to recognize this fact has pro-

duced all sorts of confusion in Hebrew history. For it is manifest that if a block of 8, and once (see 3187 A. M.) 22½ years of a king's reign is bodily misplaced so as to force his years over against those of a ruler who was in nowise his contemporary, the error cannot but breed a complete misjudgement as to the philosophy of what took place.

It is the good fortune of the present system, which recovers the absolute order of the sequence, to afford Historians a new and for the first time true basis, upon which to supply the incidental infilling so necessary to make history readable and instructive, —and whether or no either, at least accurate.

ISRAEL		JUDAH		A. M.	B.C.
Joash	Jehoahaz	Joash	Amaziah		
3	17–	39-40	2	3164	832

Jehoahaz died this year, having reigned 17 years. (2 Kings xiii. 9) thus leaving Joash sole king of Israel.

ISRAEL	JUDAH			
Joash	Joash	Amaziah	A. M.	B.C.
4	40-	3	3165	831

The Syrians execute judgment against Joash, King of Judah (2 Chron. xxiv. 23). *This invasion* occurred at the *end* of the year, 3164 A. M. or as the Hebrew puts it "in the revolution of the year," see margin of the Bible. 3164 A. M. was the IIId year of the cycle and this peculiar expression is a clear reference to its

XIIIth or intercalary month. The invasion lasted some months, and it was not until the middle of the year at present under consideration that the invaders completed their work of devastation and departed. The careful student of the Bible will find these references to the intercalary period scattered through the Scripture and will soon perceive their value.

"And when they were departed from him, for they left him in great diseases, his own servants conspired against him, and slew him." (2 Chron. xxiv. 24-27.) This occurred about the middle of the year, and therefore brings us to the end of Joash's 40 years of reign. The kingdom of Judah is thus "confirmed" to Amaziah in his "third" year of total reign (2 Kings xiv. 3).

ISRAEL	JUDAH		
Joash	Amaziah	A. M.	B. C.
5	4	3166	830
6	5	3167	829
7	6	3168	828
8	7	3169	827
9	8	3170	826
10	9	3171	825
11	10	3172	824
12	11	3173	823
13	12	3174	822
14	13	3175	821
15 Jeroboam II.	14	3176	820
16 1	15	3177	819

The 15th year of Amaziah throughout; In the 7th civil month Jeroboam II., the son of Joash of Israel, ascends, as king-consort with his father, (2 Kings xiv. 23). Jeroboam II. reigned 30 years, then an interregnum occurred of 22½ years, after which he recommenced, in his 31st year, and reigned 11 years more, making his 41 in all. (*Vide* remarks under 3163 A. M.)

The reign of Jeroboam II. covered 30 years + (22½ years not counted) + 11 years, to take his 41 years as consecutive is equivalent to the misunderstanding of Manetho's years of the Dynasties of Egypt, and has been prolific in breeding Chronological error.

3178 A. M. 818 B. C.

Joash of Israel conquers Amaziah, and imprisons him (2 Kings xiv. 13; 2 Chron. xxv. 23). The sway of Amaziah's sceptre is now suspended for eight years, beginning with the beginning of the present year. (*Vide* 3163 A. M.)

The next block of twenty-five years is filled with so many confusing cross references, that we shall preface its consideration by copying it bodily from our scroll. So far as we know, the solution of this knotty part of Biblical Chronology has never before been successfully accomplished. Upon the scroll referred to, its intricacies yield as easily to the cross references, and the straight sequence of years, as any other part of the reigns of the kings of Israel and Judah. The reason is that we started the

effort at solving this problem by blocking out the rigid sequence of the A. M. years in the first place, and then, without any preconceived ideas, or any references to former Chronologists we located the particular years of the reigns referred to, exactly as the literal reading of the Scriptures demanded. The result has been, as might have been expected, an absolute demonstration of the consummate accuracy with which the books of the Chronicles and the Kings of Israel are written. The trouble heretofore has been that Chronologists have habitually gone upon the supposition that the Scribes did not mean what they wrote!*

(In order to effect a junction with what has gone before in our own pages we include the two years just considered.)

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* A system of Chronology must first be understood before it can be fairly criticised, and so far as our own investigations go the System actually set forth in the Old Testament has not been accurately co-ordinated by any of our predecessors. They have all failed to beget credence, and for the simple reason that their originators have severally rejected some reference or other, somewhere along the line as a mistake. At this point the system became *their own*, and not that of the Bible!

The System followed in these Studies is therefore radically different from all former ones in that it aims to keep to the Scriptural text as written, and to justify every reference. When this has been accomplished, and then only, can the problem be regarded as solved, and thereafter, and for the first time, may the result be examined as a complete Mosaic.

What would we say of one who, in order to adjust the blocks of a Chinese puzzle, whittled some of the blocks to fit wrong places? Or of one whose efforts, while they resulted in using up all the blocks, nevertheless brought out a design so disjointed as to disprove its own solution?

Chronology is such a puzzle. Every block must be in place, and all conspire to one design, no alterations, no apologies.

Recapitulation and Forecast.

	ISRAEL.		JUDAH.		A. M.	B. C.
Joash.	Jeroboam.		Amaziah.	Years old.		
16	1	2 Kings xiv. 23.	15		3177	819
	2				3178	818
	3				3179	817
	4	8 years in prison.			3180	816
	5	2 Kings xiv. 13.			3181	815
	6	2 Chron. xxv. 23.			3182	814
	7				3183	813
	8				3184	812
Joash	9	Amaziah's wives and			3185	811
sickens	10	sceptre rest'd	16		3186	810
Joash dies -	11	- -	17	Az. brn.	3187	809
	12		18	1	3188	808
	13		19	2	3189	807
	14		20	3	3190	806
	15		21	4	3191	805
	16		22	5	3192	804
	17		23	6	3193	803
	18	Amaziah lives	24	7	3194	802
	19	15 years after	25	8	3195	801
	20	death of Joash.	26	9	3196	800
	21	2 Kings xiv. 17.	27	10	3197	799
	22		28	11	3198	798
	23		29	12	3199	797
	24	2 Kgs xiv. 2.		13	3200	796
	25	Interregnum.		14	3201	795
2Kgs.xiv.20	26	Azariah		15	3202	794
2Kgs.xv.1-2	27		1 =	16	3203	793
	28		2 =		3204	792
	29		3 =		3205	791
	30		4 =		3206	790

3186 A. M. 810 B. C.

Returning now to the special consideration of the more eventful years in the foregoing block we resume our Chronological notes. At the beginning of this year Joash of Israel fell sick. Amaziah's wives and sceptre were restored to him and he was allowed to resume his Kingdom over Judah. The year counts as his 16th throughout.

3187 A. M. 809 B. C.

Azariah, the son of Amaziah of Judah, was born this year and towards its close Joash of Israel died. Amaziah lived fifteen years after his death (2 Kings xiv. 17) and hence into the year 3202 A. M. *q. v.* but his years of reign extended *to* the end of 3199 A. M. *q. v.*

The next 11 years, to wit; 3188 A. M., 3189 A. M., 3190 A. M., 3191 A. M., 3192 A. M., 3193 A. M., 3194 A. M., 3195 A. M., 3196 A. M., 3197 A. M., 3198 A. M., are fully covered in the following harmony (page 62).

On account of its importance we repeat on page 62 the table spread out on page 60. We do this to illustrate, as it were, the matter upon the facing pages and so preserve the consecutive value of our record. The 30 years involved in this "Recapitulation and Forecast," are of vital Chronological importance, and unless understood, and the force of the references perceived, the Student will be sure to miss the gist of this Harmony.

Recapitulation and Forecast.

	ISRAEL.		JUDAH.		A. M.	B. C.
Joash.	Jeroboam.		Amaziah.	Years old.		
16	1	2 Kings xiv. 23.	15		3177	819
	2				3178	818
	3				3179	817
	4	8 years in prison.			3180	816
	5	2 Kings xiv. 13.			3181	815
	6	2 Chron. xxv. 23.			3182	814
	7				3183	813
	8				3184	812
Joash	9	Amaziah's wives and			3185	811
sickens	10	sceptre rest'd	16		3186	810
Joash dies -	11 - -		17	Az. brn.	3187	809
	12		18	1	3188	808
	13		19	2	3189	807
	14		20	3	3190	806
	15		21	4	3191	805
	16		22	5	3192	804
	17		23	6	3193	803
	18	Amaziah lives	24	7	3194	802
	19	15 years after	25	8	3195	801
	20	death of Joash.	26	9	3196	800
	21	2 Kings xiv. 17.	27	10	3197	799
	22		28	11	3198	798
	23		29	12	3199	797
	24	2 Kgs xiv. 2.		13	3200	796
	25	Interregnum.		14	3201	795
2Kgs.xiv.20	26	Azariah		15	3202	794
2Kgs.xv.1-2	27		1 =	16	3203	793
	28		2 =		3204	792
	29		3 =		3205	791
	30		4 =		3206	790

3199 A. M. 797 B. C.

The last and 29th year of Amaziah's reign at Jerusalem, it extends to its close. Jeroboam II., 23d year.

3200 A. M. 796 B. C.

A conspiracy against Amaziah of Judah now came to its head, and he fled to Lachish. He was no longer recognized as the king at Jerusalem, and the effect of his flight was to introduce an interregnum of three years duration the Chronological import of which has heretofore escaped detection and confused the annals. It lasted from the beginning of 3200 A. M., to the end of 3202 A. M.

JUDAH.	ISRAEL.		
Amaziah at Lachish.	Jeroboam II.	A. M.	B. C.
Anarchy at Jerusalem.	25	3201	795

3202 A. M. 794 B. C.

The 26th year of Jeroboam II. Towards its close the conspirators at Jerusalem sent to Lachish and slew Amaziah, and brought his body to Jerusalem (2 Kings xiv. 19–20) and buried it. With this event the year closes, Amaziah having lived 15 years from the death of Joash, Israel (3187 A. M. *q. v.*)

3203 A. M. 793 B. C.

At the beginning of this year the people of Judah took Azariah who was now 16 years old, and made

him King (2 Kings xiv. 21) it being the 27th year of Jeroboam II. throughout (2 Kings xv. 1–2). He reigned 52 years or to the end of 3254 A. M. *q. v.* His name is Uzziah or Azariah.

JUDAH.	ISRAEL.	A. M.	B. C.
Uzziah or Azariah.	Jeroboam II.		
2	28	3204	792
3	29	3205	791

3206 A. M. 790 B. C.

The 4th year of Uzziah of Judah, and the 30th of Jeroboam II. of Israel. The latter reigned to its end but here an interregnum began of exactly 22½ years! It was brought about both by the Syrian oppression (2 Kings xiii. 3, xiv. 26–27), and by internal disorders.

3207 A. M. 789 B. C.

The Interregnum in the reign of Jeroboam II. commences with the beginning of this year, and runs to the middle of 3229 A. M., which was the 27th year of Uzziah or Azariah of Judah as follows.*

* The Student of the Bible will note that the general Interregna, pages 60, 65, occur in such a way that the straight sequence of years is not broken. That is, during Amaziah's suspension the count continues in the years of Jeroboam II., while in the Interregnum of the latter, the count is preserved in the years of Azariah of Judah. Similar comments are in order as to the interregnum in the years of Hoshea.

JUDAH Uzziah or Azariah	ISRAEL Interregnum Reign of Jeroboam II.	A. M.	B. C.
5	☟	3207	789
6		3208	788
7		3209	787
8		3210	786
9		3211	785
10		3212	784
11		3213	783
12		3214	782
13		3215	781
14	Interregnum	3216	780
15	Jeroboam II. Suspended	3217	779
16	22½ years	3218	778
17		3219	777
18		3220	776
19		3221	775
20		3222	774
21		3223	773
22		3224	772
23		3225	771
24		3226	770
25		3227	769
26	☟	3228	768
27 VII Civil Month	31	3229	767

At the beginning of the sacred year, *i. e.*, with the VII Civil month Jeroboam II. recovered his Sceptre. (N. B. His years now run with the Sacred calendar!) Usher is mistaken as to the Chronological locality and duration of this interregnum, and the marginal references in the authorized version are not reliable on this account. All this will

be apparent from the fact that the system here given upon the true scale of A. M. years *does* agree with every reference and suffers nothing to escape its meshes. Hence we continue the sequence as follows, and commence with the year under consideration in order to make the junction apparent.

JUDAH.	ISRAEL.	A. M.	B. C.
Azariah or Uzziah.	Jeroboam II.		
27 Jotham born	–31	3229	767
28	31–32	3230	766
29	32–33	3231	765
30	33–34	3232	764
31	34–35	3233	763
32	35–36	3234	762
33	36–37	3235	761
34	37–38	3236	760
35	38–39	3237	759
36	39–40	3238	758
37	40–41	3239	757
38	41–	3240	756

This year up to the *end* of the *Sacred* year, or to the middle of 3240 A. M. counts as and completes Jeroboam's 41st year of reign. He died at the end of the 6th Civil month and was succeeded by his son Zachariah, it being the 38th year of Uzziah. (2 Kings xv. 8). Zachariah's six months of reign complete the civil year agreeably to the Scriptures. This ended the 4th generation of Jehu's Dynasty.

3241 A. M. 755 B. C.

The 39th year of Uzziah. In its new year tide Shallum, the son of Jabesh, slew Zachariah and usurped the kingdom of Israel. He reigned "one full month," (2 Kings xv. 10–15), which was the first month of the Civil year. Menahem now came up from Tirzah and smote him, reigning in his stead; his years commenced with the 2d month of the year (2 Kings xv. 14–15).

3242 A. M. 754 B. C.

40th year of Uzziah, 2d of Menahem.

3243 A. M. 753 B. C.

41st year of Uzziah. Interregnum of 11 months in Israel during which the *count* of Menahem's years of reign is suspended, because "Pul" the king of Assyria was in the land, (2 Kings xv. 19–20). The eleven months cover the last eleven of the year. These eleven months were employed by Menahem in exacting his own ransom, and until the thousand talents of silver were placed in "Pul's" hand, Menahem was held as a Hostage. (N. B. It is not to be forgotten that this year is "*silent*" so far as Menahem's reign and the count of his years are concerned!)

3244 A. M. 752 B. C.

42d year of Uzziah, 3d of Menahem's whose kingdom is restored at the *beginning* of this year

and Pul returns to Assyria. N. B. The reader is now referred to Study Number Two, page 143–154, and from thence page 155–200, for important and collateral tables bearing upon incidents hereafter under consideration—the chief object of the present tables being to synchronize the reigns of the Kings of Israel and Judah so long as they ran parallel, and to follow those of the latter down to their termination.

JUDAH.	ISRAEL.	A. M.	B. C.
Uzziah.	Menahem.		
43	4	3245	751
44	5	3246	750

Jotham 16 years old. Uzziah smitten with Leprosy. Jotham made a "judge"—not quite the dignity of an associate King—over Judah (2 Kings xv. 5. 2 Chron. xxvi. 16–21) at middle of year.

	JUDAH.	ISRAEL.	A. M.	B. C.
Jotham judge.	Uzziah.	Menahem.		
2	45	6	3247	749
3	46	7	3248	748
4	47	8	3249	747
5	48	9	3250	746
6	49	10	3251	745

Menahem dies at the end of this year.

3252 A. M. 744 B. C.

The 50th year of Uzziah or Azariah. Pekahiah, the son of Menahem, succeeds his father as king over Israel at the beginning of the year. His two years count accurately with the Calendar. 2 Kings xv. 23.

3253 A. M. 743 B. C.

51st year of Uzziah. 2d and last year of Pekahiah, calendric throughout.

3254 A. M. 742 B. C.

52d year of Uzziah. At its beginning Pekah conspired against Pekakiah, killed him and usurped the kingdom of Israel. He reigned 20 full calendric years. At the *close* of the present year Uzziah died, it being the 9th year of Jotham's judgeship.

3255 A. M. 741 B. C.

This is the second year of Pekah. At its beginning Jotham succeeds his father he being twenty-five years old (perhaps exactly, 2 Kings xv. 32–33), Jotham reigned 16 years in all, 8 of them as sole king of Judah, 8 of them with Ahaz his son as an Associate. After this Jotham withdrew altogether, apparently abdicated, but lived to the 20th year from this date (3255 A. M.) and perhaps longer (2 Kings xv. 30).

Resuming now the synchronology, the years har-

monize as follows, commencing with the one under consideration, which marks the accession of Jotham.

	JUDAH.	ISRAEL.		
	Jotham.	Pekah.	A. M.	B. C.
	1	2	3255	741
	2	3	3256	740
	3	4	3257	739
	4	5	3258	738
	5	6	3259	737
	6	7	3260	736
	7	8	3261	735
Ahaz.	8	9	3262	734
1	9	10	3263	733

Ahaz made Associate King over Judah at the beginning of this year. He reigned 16 years in all. His first 8 years run with his father's last 8 years, and his last 8 years are *reckoned* as years of *sole* reign; Jotham however lived at least to their central year, *i. e.* was alive in his own 20th, or 4 years beyond 3270 which was the 8th of Ahaz (2 Chron. xxviii. 1. 2 Kings xv. 29. 1 Chron. v. 26. Isa. vii. 8. 2 Kings xvi. 5–8, *vide* also Study Number Two, Series I. Page 144).

Resuming now the Calendar, with the year under consideration, we proceed as follows:—

Judah.		Israel.		
Ahaz.	Jotham.	Pekah.	A. M.	B. C.
1	9	10	3263	733
2	10	11	3264	732
3	11	12	3265	731
4	12	13	3266	730
5	13	14	3267	729
6	14	15	3268	728
7	15	16	3269	727
8	16	17	3270	726

This is the last year of Jotham. (2 Kings xv. 33. 2 Chron. xxvii. 1.) He abdicated in favor of Ahaz whose 8 years of *sole* reign now begin (2 Kings xvii.). The age of Ahaz at this time was 28, he having been 20 at the beginning of his 16 years of total reign (2 Kings xvi. 2.)

Judah.		Israel.		
Ahaz.	Jotham.	Pekah.	A. M.	B. C.
8	16	17	3270	726
9[1]	(17)	18	3271	725
10[2]	(18)	19	3272 *	724
11[3]	(19)	20	3273	723
12[4]	(20)	1 Hoshea	3274	722

Hoshea the son of Elah conspired against Pekah and slew him at the commencement of this year, it being the, so-called, 20th year of Jotham (2 Kings

* XXV. Dynasty of Egypt begins with Sabaco who reigns 12 years.

xv. 30)or in other words the 12th year of Ahaz, *total* reign (2 Kings xvii. 1). It was also the 5th year of Ahaz reckoning from his father's abdication. We submit the next block of years without comment referring the reader for notes thereon to Study Number Two, Pages 144 to 149 inclusive:

JUDAH. Ahaz.	Jotham.	ISRAEL. Hoshea.		A. M.	B. C.
12,[4]	(20)	1	2 Kings xvii. 1.	3274	722
13,[5]	?	2		3275	721
14,[6]	?	½ } 3		3276*	720
15,[7]	2 Kings xvii. 4.	Hoshea in Prison 2 years } 3		3277	719
16,[8]	Hezekiah	½ } 3	2 Kings xviii. 1.	3278	718
	1	4	2 Ch. xxix 3-17	3279	717
	2	5		3280	716
	3	6		3381[XV]	715
	4 2 Ks. xviii. 9.	7		3282[I]	714
	5	8	2 Ks. xvii. 5	3283[II.]	713
	6 2 Ks. xviii. 10.	9	2 Ks. xvii. 6	3284[III.]	712

* ½ of this year counts as the 1st half of Hoshea's 3d year. Sargon then *bound* Hoshea as a prisoner for conspiracy with "So" of Egypt (2 Kings xvii. 4). He was in prison two years which run with the Sacred Calendar and terminate at the middle of 3278 A. M. At this point the remaining ½ of Hoshea's 3d year of "reign" begins and hence Hoshea's 3d year anomalistically extends over 3 years! or from the beginning of 3276 A. M. to the end of 3278 A. M.! (So was Sabaco, the first Pharaoh of the XXV. dynasty) *vide* note to 3272 A. M.

The year 3284 A. M., was the III. year of the Ancient Hebrew Cycle and in its XIII. or Intercalary month the City of Samaria fell. Here ended the Kingdom of Israel.—Thenceforth *it* "abode many days without a King"—nor did "Israel" as such,—*i. e. all* of the 10 *reunited* tribes, ever after have a *common* ruler until the accession of James the First under whom England, Ireland, and Scotland became united (1603 A. D.).

We have thus completed our task, and presented Bible Students with a consecutive *harmony* of the Reigns of the Kings of Israel and Judah. It satisfies all the references found in Chronicles and Kings, and conducts us, with unerring steps, across the span of 255 years which hitherto has formed so impassable a morass *simply because Scholars would not take the records as they found them!*

Viewed therefore from our now thoroughly intrenched position, it should be clearly manifest that the Sacred records of Chronicles and Kings are founded upon *actual History*, that they mutually supplement each other to the day, and that when "faithfully" accepted as *true*, and *literally followed to their legitimate results* they yield the skeleton of a "straightforward account," that cannot be shaken. And finally, except this volume, now in the hands of our readers, the problem here concluded has never been *solved*. That the *true* Chronology accomplishes the solution of this riddle is by itself a sufficient guarantee of its potence, and certainly

should enlist the earnest attention of Biblical Students.

Let us now continue our Studies and follow the years of the Kings of Judah to *their* termination.

Hezekiah.	A. M.	B. C.
7	3285	711
8	8286	710
9	3287	709
10	3288	708
11	3289	707
12	3290	706
13	3291	705
14	3292	704

Hezekiah's 14th year (2 Kings xviii. 13) Sennacherib's host came up against the cities of Judah. No planting was possible, as all retreated to Jerusalem (2 Kings xix. 29). At the end of the year Sennacherib's host was smitten and what had grown of itself was gathered for food (2 Kings xix. 35).

3293 A. M. 703 B. C. Hezekiah's 15th year.

(2 Kings xx. 1.) The Shadow on the "*Dial of Ahaz*" turns back 10° (40 minutes) at High Noon of Wednesday, the 18th day of the 1st civil month, the sun being at that instant about to go into Autumnal Equinox. It was, therefore delayed, and the day lengthened 40 minutes. The calendar was thus made absolutely correct! (*vide* Study No. Two, Joshua's Long Day). Hezekiah's life length-

ened from this equinox, by one Calendric cycle of 15 years, hence, 3293 is his 15th year. This year the earth yielded fruit from what *it* had gleaned out of the last year's ungathered crops (2 Kings xix. 29).

3294 A. M. 702 B. C. Hezekiah's 16th year.

This year they sowed and reaped and planted vineyards, and ate of the fruit thereof (2 Kings xix. 29).

3295	A. M.	701	B. C.	Hezekiah's	17th	year.
3296	"	700	"	"	18	"
3297	A. M.	699	"	"	19th	"
3298	"	698	"	"	20	"
3299	"	697	"	"	21	"
3300	"	696	"	"	22	"
3301	"	695	"	"	23	"
3302	"	694	"	"	24	"
3303	"	693	"	"	25	"
3304	"	692	"	"	26	"
3305	"	691	"	"	27	"
3306	"	690	"	"	28	"
3307	"	689	"	"	29	"
3308	"	688	"	Manasseh's	1st	year.

Hezekiah dies at Autumnal Equinox, early in the first Civil month of this year and is succeeded by Manasseh *in* the 13th year of his age, *i. e.*, " 12 years old." Manasseh reigns 55 years, 3308 counting throughout from Autumnal Equinox, with

which the 15 year cycle added to Hezekiah's life, terminated (2 Kings xxi. 1). It is possible to calculate the absolute *instant* of Hezekiah's death, based upon the certainty that the Word of the Lord conveyed to him in 3293 meant no more and no less than its absolute Solar equivalent. If it meant one Soli Lunar Calendar, he died on the 18th day of the 1st civil month or the anniversary of Isaiah's visit in 3293 A. M., (if it meant 15 Solar years, he died in 5,479 days, if it meant 15 Lunar years he died in 180 months, but whatsoever Isaiah meant and conveyed in his message, that, we may be confident, was exacted to the instant).

3309 A. M.	687 B. C.	Manasseh's	2d yr.
3310 "	686 "	"	3 "
3311 "	685 "	"	4 "
3312 "	684 "	"	5 "
3313 "	683 "	"	6 "
3314 "	682 "	"	7 "
3315 "	681 "	"	8 "
3316 "	680 "	"	9 "
3317 "	679 "	"	10 "
3318 "	678 "	"	11 "
3319 "	677 "	"	12 "
3320 "	676 "	"	13 "
3321 "	675 "	"	14 "
3322 "	674 "	"	15 "
3323 "	673 "	"	16 "
3324 "	672 "	"	17 "

3325	A. M.	671	B. C.	Manasseh's	18th	yr.
3326	"	670	"	"	19	"
3327	"	669	"	"	20	"
3328	"	668	"	"	21	"
3329	"	667	"	"	22	"
3330	"	666	"	"	23	"

Manasseh, Prisoner, Repentant, Released.
2 Kings, xxxiii: 11–13.

3331	"	665	"	Manasseh's	24th	yr.
3332	"	664	"	"	25	"
3333	"	663	"	"	26	"
3334	"	662	"	"	27	"
3335	"	661	"	"	28	"
3336	"	660	"	"	29	"
3337	"	659	"	"	30	"
3338	"	658	"	"	31	"
3339	"	657	"	"	32	"
3340	"	656	"	"	33	"
3341	"	655	"	"	34	"

Amon born.

3342	"	654	"	"	35	"
3343	"	653	"	"	36	"
3344	"	652	"	"	37	"
3345	"	651	"	"	38	"
3346	"	650	"	"	39	"
3347	"	649	"	"	40	"

Jeremiah born.

3348	A. M.	648	B. C.	Manasseh's	41st	yr.
3349	"	647	"	"	42	"
3350	"	646	"	"	43	"

3351 A. M.	645 B. C.	Manasseh's	44th yr.
3352 "	644 "	"	45 "
3353 "	643 "	"	46 "
3354 "	642 "	"	47 "
3355 "	641 "	"	48 "
	Amon marries.		
3356 "	640 "	"	49 "
	Josiah born.		
3357 "	639 "	"	50 "
3358 "	638 "	"	51 "
3359 "	637 "	"	52 "
	Jeremiah marries.		
3360 "	636 "	"	53 "
	Hamutal born.		
3361 "	635 "	"	54 "
3362 "	634 "	"	55 "
3363 "	633 "	Amon	1st "

Manasseh died early in the year and was succeeded by his son Amon, then 22 years old. Amon reigns this year and the next (2 Kings xxi. 19).

3364 A. M. 632 B. C. Amon's 2d year (2 Kings).

Amon's servants conspire against him, and slay him at the end of the year (2 Kings xxi. 23–24). Josiah 8 years old at middle of year.

3365 A. M. 631 B. C. Josiah's 1st year.

Josiah was half way through his 9th year of life when he came to the throne, *i. e.*, was "8 years old" (*i.e.*, 6 months into his 9th year). He reigned 31

years, 3365 A. M. being his first throughout its Civil Calendar (2 Chron. xxxiv. 1). The chronological filling in from now on will be found in Study No. Two, (See Table, page 155–172) where the rest of the years are worked out, one at a time, down to 3444 A. M. inclusive.

POSTSCRIPT.

The importance of the foregoing table is not to be underrated. Taken in connection with the one already referred to and published in Study No. Two, (page 154–172) it furnishes the first accurate Synchronological Harmony of the Reigns of the Kings of Israel and Judah that has ever been printed. We do not make this claim in any boastful spirit, but far rather in one of thankfulness at the solution of this most important problem. For it affords us a reliable foundation upon which hereafter to study both the History of Our Race and the Prophecies of its Ollams.

Now as "the proof of the pudding is in the eating," we rest the claims of accuracy here made for this Table upon the fact that it harmonizes the whole array of references found in the Books of Chronicles and Kings, and all the collateral ones scattered through the Prophecies and other sacred writings of Our Race. The entire Table is tied to the year of the Exodus (2513 A. M.) by the references found in 1 Kings vi. 1, and the year of the

Exodus is tied to that of Abraham's exit from Ur, 2082, by the one found in Exodus xii. 40–41–51. Hence, a junction is formed between it and the Table published in Study No. Six and our straight Sequence of A. M. years established. Thus, 2082 + (430+1) + 480 = 2993 A. M., must be the 4th year of Solomon; and the 11th year of his reign, which witnessed the Dedication of the Temple (1 Kings vi. 38) must have been the year 3000 A. M.

From this latter date down to the Saviour (3996 A. M.) we can move upon several independent lines of time, *i. e.*, not only Sacred but Secular, so well as Astronomical, and from thence to the date of the last Autumnal Equinox (Sept. 23, 1891, Common A. D.; or the *beginning* of 5890 A. M.) the means of verifying our progress increase in geometric ratio! We are in the 6072d Lunar year since the creation of Adam and all the eclipses, transits and equinoxes are in concert!

We believe that this Chronology is correct, and that it will stand the test of investigation to any degree that others may be constrained to focus upon it; otherwise we would not endorse it. The problems we have submitted to our readers in this little Series of Studies have certainly verified the Calendars and labors of the British Chronological Association, and we are satisfied that it will take much more than a biased *non credo* of such as shall decline to examine our work to cause its condemnation to be written on the walls of Time.

THE RENEWAL OF HISTORY.

PART II.

THE CHRONOLOGY

OF

THE XVIII. AND XIX. DYNASTIES

OF

EGYPT.

The Cradle of History.

*"And Pharaoh said unto Joseph * * * Thou shalt be over my house, and according unto thy word shall my people be ruled, only in the throne will I be greater than thou. And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt."*

Gen. xli. 39–45.

SECTION VI.

The Pharaohs that Knew Joseph.

The XVIII. Dynasty.

2234 A. M. 1762 B. C.

THE Famous Eighteenth Dynasty (new Empire), begins with Aahmes or Amosis I. He reigned 25 years. Completed the overthrow of "the Shepherd Kings." He married Nefertari, the Queen of Ethiopia, and united all Egypt. This Dynasty is the Cradle of History. In it as nations were fostered the "origines" of Phœnicia, "Israel" Edom (Turkey) Greece, Troy, (and eventually or indirectly) Rome, *i. e.* the dominant peoples whose history we moderns know best, nor do we doubt it can be shown that each of them was tinctured with the Royal Hebrew Pedigree, *i. e.* with the Sceptered line of *Judah !*

At the *beginning* of this year Isaac was "126½ years o.d," Jacob being "66½ years old," and Abraham having been dead for 51½ years; *i. e.* the 7th civil month of the year found Isaac "127 years old," and Jacob "67." It is important to note these facts because we are breaking into "the years of the Genealogies of the Patriarchs," (which we have denominated "*Anni Mundi*" A. M.) at an odd year, for the more especial purpose of fol-

lowing the Secular history of Egypt. In future Studies we hope to bring down the Genealogies to this year, by means of which the splice will be made.

2235	A. M.	1761	B. C.
2236	"	1760	"
2237	"	1759	"
2238	"	1758	"
2239	"	1757	"
2240	"	1756	"
2241	"	1755	"
2242	"	1754	"
2243	"	1753	"
2244	"	1752	"

Jacob supplants Esau, and, fearing his vengeance flees to Haran. Arrives Friday, 30th day of 11th month. Falls in love with Rachel at the well. Agrees to serve Laban for her 7 years. Is to be married at the New Year feast one month later.

2245 A. M. 1751 B. C.

New Year's day *circa* September Equinox (lunar) new moon. Leah substituted by fraud. Reuben born before year ends.

2246 A. M. 1750 B. C.

Simeon born.

2247 A. M. 1749 B. C.

Levi born.

2248 A. M. 1748 B. C.

Judah born.

2249 A. M. 1747 B. C.
2250 A. M. 1746 B. C.

Gad born.

2251 A. M. 1745 B. C.

Asher born.

2252 A. M. 1744 B. C.

Jacob marries Rachel. 2d 7 years' service begins.

2253 A. M. 1743 B. C.
2254 A. M. 1742 B. C.

Dan born.

2255 A. M. 1741 B. C.

Naphtali born.

2256 A. M. 1740 B. C.

Issachar born.

2257 A. M. 1739 B. C.

Zebulun born.

2258 A. M. 1738 B. C.

Dinah born.

2259 A. M. 1737 B. C.

Joseph born upon New Year's day, "Calendric," Wed. 1st day, 1st month. Jacob's 14 years service just ended.

His service for himself begins with this year. It was intended to be "one week" i. e. 7 years; but was broken off at end of its 6th year. Amenhotep I. ascends in Egypt and reigns 13 years with his mother Nefertari.

2260	A. M.	1736	B. C.
2261	"	1735	"
2262	"	1734	"
2263	"	1733	"
2264	"	1732	"

Jacob hears Laban's sons complaining.

2265 A. M. 1731 B. C.

That night, (being Calendric New Year's eve) he dreams, and is called home. He rises, consults with his wives, gathers his effects and upon the first day of the year, and thus at the close of his 20 years of service, he steals away.

On the 3d Day (Sabbath) of the 1st month of this year Laban discovers the flight, he pursues seven days and overtakes Jacob in camp, (resting on the next, Sabbath, day,) *i. e.* the tenth day of the month and year. They make their covenant.

2266 A. M. 1730 B. C.

Called to BETHEL. Jacob also visits Isaac. Rachel dies.

2267 A. M. 1729 B. C.

Jacob builds Succoth and dwells there.

2268 A. M. 1728 B. C.

Jacob buys a field at Shechem.

2269 A. M. 1727 B. C.

Jacob erects El-Elohe-Israel at Shechem.

2270 A. M. 1726 B. C.

Dinah visits the Daughters of the land.

2271 A. M. 1725 B. C.

Joseph beloved by Jacob, hated by his brethren.

2272 A. M. 1724 B. C.

Thothmes I. ascends, reigns 10 years.

2273 A. M. 1723 B. C.

"The coat of many colors." Jacob's birthday gift to Joseph ; 14 years old.

2274 A. M. 1722 B. C.

Joseph's Dream, "and they hated him yet the more."

2275 A. M. 1721 B. C.

Joseph's second dream, "and his brethren envied him ; but his father observed the saying."

2276 A. M. 1720 B. C.

Joseph 17 years old on New Year's day. Thursday, 1st day 1st month. He was in camp with the Sons of Bilhah and of Zilpah. He brings "unto his father, at Hebron, their evil report." His brethren move to Shechem, whither he is sent. He

misses them and visits Dothan, where he finds them, and is sold to the Midianites, who resell him unto Potiphar, Chief Marshal of Egypt, he being "in" his 18th year, but 17 years "old."

2277 A. M. 1719 B. C.

Potiphar's affairs are prospered.

2278 A. M. 1718 B. C.

Joseph finds favor and grace in his sight.

2279 A. M. 1717 B. C.

Joseph made Potiphar's Overseer. Judah takes Tamar as a wife for Er. God slays Er. Judah gives Tamar to Onan and God slays Onan. Judah withholds Shelah, and "in process of time" (*i. e.* Heb. "*and the days were multiplied*," which is to say at the end of the *intercalary* month, 2279 being a IIId year of the cycle) Judah's own wife died.

2280 A. M. 1716 B. C.

Potiphar's wife loves Joseph. Judah still withholds Shelah, he being now of age.

2281 A. M. 1715 B. C.

Potiphar's wife tempts Joseph "day by day." Judah still witholds Shelah, who was grown, but being "comforted," himself goes down to the sheep shearing. Tamar hears of it and uses a strategem, which is successful.

2282 A. M. 1714 B. C.

Pharez and Zerah born and a remarkable incident occurs on that occasion. The mark of "the *Scarlet thread of Royalty*" is put upon Zerah, the youngest of the twins, and a "Breach" prophesied on Pharez. When in due time the sceptre of Judah passed away from Pharez it went to Zerah's line as we shall see later on. It is astonishing to the author that this has been overlooked by Bible Students!

In this year Thothmes II. ascends. He reigns nearly six years, *i. e.* to the intercalary days of 2288 A. M. In the mean time affairs with Joseph culminate, and as the present year ends, it being also intercalary, Potiphar's wife becomes importunate,—and Joseph barely escapes with his integrity. He is of course maligned.

2283 A. M. 1713 B. C.

Joseph is cast into prison, apparently on his birthday. But the Lord was with Joseph and shewed him mercy.

2284 A. M. 1712 B. C.

And gave him favor in the sight of the keeper of the prison.

2285 A. M. 1711 B. C.

Who committed the whole charge of the prisoners to him. And whatsoever they did there he was the doer of it.

2286 A. M. 1710 B. C.

Thenceforward the keeper of the prison lookea not to any thing that was under his hand ; because the Lord was with him, and that which he did the Lord made it to prosper. In the latter half of this year the Butler and Baker were confined, and the keeper placed them in Joseph's charge. So they continued there "a season" *i. e.* to the end of Lunar year.

2287 A. M. 1709 B. C.

Now it came to pass upon "the evening" of the first day of the year, that the Baker and the Butler dreamed, and the interpretation of their dreams concerned them and they were sad. And Joseph came in unto them in "the morning," and the contrast struck him, for it was his own birthday, and besides the land was full of festivities. So he said unto them, wherefore look ye so sadly *to-day?* Then the Butler and the Baker related their dreams at Joseph's insistance, For, said he, Do not interpretations belong to God ? So they told them, and Joseph, who was favored, made their meaning known unto them. Now this day was Wednesday, and the third day thereafter was the 4th day of the month a Sabbath, and it was Pharaoh's birthday. Then Pharaoh made a feast unto his servants, and he hanged the Baker and restored the Butler as Joseph had interpreted unto them. "Yet did not

the chief Butler remember Joseph but forgot him." Note the nest of Birthday references here! At the end of the Sacred year, in the middle of this year. Isaac died, being 180 years old, and Jacob and Esau buried him.

2288 A. M. 1708 B. C.

Thothmes II. died, and Thothmes III. ascended in the intercalary days at the close of this year, *i. e.* in its XIIIth month (reigned 54 years).

With the closing sundown of Wednesday the 35th of this month, for it was an intercalary month, the "two full years" floated together calendrically, and with that sundown the "evening" of

2289 A. M. 1707 B. C.

Thursday, the 1st day of the 1st month of the new year began; and Pharaoh slept, and behold he *dreamed*, and he awoke, and slept again, and the dream was *repeated*. "In the morning" the magicians fail to interpret it. The Butler at last remembers his promise, and mentions Joseph. The latter is hastily brought forth, prepares himself, and eventually stands before Pharaoh, he being 30 years old, that High noon! Thus the natural years of Joseph's life run with those of plenty and of famine to the day, and the Nile season was itself at the most fitting stage to prosper Joseph's task. Space will not permit us, in such a table, to enlarge upon the consummate fitness of this Chronol-

ogy. A volume could not compass the calendric harmonies of Joseph's life alone. It is a symposium of birthdays and of "times and seasons," and is held rigidly in its place by all the other dates of the Word of God, and by the cycles of the Heavens. We announce it now, in this latter day, so close to "Jacob's trouble," as for the first time discovered, and appeal to all who are not utterly given over to the "delusions" of the age to perceive in it, although it stood alone, a sufficient guarantee of the whole Mosaic that has come down the generations of Our Race. Moses wrote History, not fables, and woe to him who weighs its facts against the bricks of Moab and of Babylon.

Joseph is at once raised to Honor, marries Asenath, and commences preparations to store the surplus corn.

2290 A. M. 1706 B. C.

Manasseh is born. Joseph travels all over Egypt.

2291 A. M. 1705 B. C.

The earth brings forth by handfuls. He stores it in cities.

2292 A. M. 1704 B. C.

Gathers corn as the sand of the sea.

2293 A. M. 1703 B. C.

He ceases to number "for it was without number."

2294 A. M. 1702 B. C.

Ephraim born, and well named, aye prophetically named.

2295 A. M. 1701 B. C.

Pharez marries, Hezron born, and the seven years of plenty ended with this year.

2296 A. M. 1700 B. C.

The years of dearth begin, "according as Joseph had said; and the dearth was in all lands; but in all the land of Egypt there was bread" (Gen. xli. 53–54). Even that land however stood the strain for only one year, and at its close the people cried to Pharaoh, who sent them to Joseph (Gen. xli.).

6 × 600 years, forward from the raising of Egypt's cry for bread, (*i. e.* the Saros repeated six times) equals 3600 years and added *to* 2297 A. M. at Autumnal Equinox (*i. e.* end of 2296 A. M., brings us 5897 to A. M. or our Equinox of 1898 A. D. Reversing from this date 7 complete solar years brings us to Sept. 23d, 1891, A. D. the date of the Publication of Study No. 4, Our Race Series. It is at least noteworthy that this synchronizes with the beginning of the great famine in Russia and the opening of Joseph's *modern* storehouse (American and English Harvests) to the world.* Whether

* "The entire grain crop of the United States for 1891 was 3,537,475,800 bushels! the same being valued at $1,836,044,542 $\frac{00}{100}$."

the parallel will continue, it is idle to predict, but the dates are facts and serve to fix our chronological scale.

Not an hour can be added or subtracted from this sum total of years, to wit: 5891 Astronomical years, or 5890 Chronological years from Adam up to our Sept. 23d, 1891. It is the voice of History.

2297 A. M. 1699 B. C.

We now arrive at a most important and interesting year. In Palestine Hamul is born, and in Egypt Joseph opened his storehouses and commenced to sell corn to the Egyptians, and to all nations. It is interesting to note in view of the remarks upon the preceding year, that the products of our own Harvest are at this very writing moving heavily towards all other nations of the earth (November, 1891, A. D.). However, to return to this early Chronological discussion, (Gen. xli. 54–57) among the other nations that come down to Egypt to share its plenty were 10 of the sons of Jacob (Gen. xlii. 1–6). They arrived at the end of the 4th month, its last day, and had their interview with Joseph upon the following one, Thursday, the first day of the fifth month, *i. e.*, towards its termination (probably at about 3 P. M., *vide* for parallels and types 3135 A. M. and 4029 A. M., *i. e.* Jonah and Jesus. *This is not fanciful!* they were imprisoned "for three days," (Gen. xlii. 7-17) *i. e.* over the Sabbath, and up to some time "*on* the third day"

(verse 18) which was the *first* day of the week. (our Sunday). They were then supplied with corn, and Simeon having been bound as a hostage by Joseph before their eyes they departed for home. (Gen. xlii. 19-28.) The return journey took about a month, so they arrived early in the 6th civil month. They reported the whole matter to Jacob, but he would not listen to their proposition. (Gen. xlii. 29-35.) Another month brings us to the 7th Civil month (or the 1st Sacred as it became in the days of Moses,) and Jacob celebrated his 130th birthday in newly awakened sorrow (Gen. xlii. 36-38) and so the 7th month passed. And the famine was sore in the land (Gen. xliii. 1). Still they delayed for two months longer, the 8th and 9th, and consumed the corn they had brought from Egypt. It was their surplus and things were now at a strait, they could have been down and back twice (Gen. xliii. 10). At last Jacob ordered them to go again. Another long explanation and argument now occurs and Judah offers his own children as a surety. Jacob at last yields, and they start for Egypt, consuming the 10th month in the journey (Gen. xliii. 2-15). Their arrival was on the "eve" of the 1st day of the 11th Civil month, which was the Sabbath. Simeon is released, and they dine that day at noon with Joseph (Gen. xliii. 16-17). The next day, Sunday, and the first day of the week they were loaded down, and hastened on their return journey (Gen. xliv. 1–5) but are overtaken, ar-

rested, brought back and interviewed by Joseph (Gen. xliv. 6-34), who at last revealed himself. (Gen. xlv. 1-15.)

Surely they are blind who see no prophecy in this whole story, to the history and future of Our Race, no fulfillment in the patent facts amid which Anglo-Saxons move. Joseph is in his descendants, who are even now hardly restraining themselves before their brethren still blind to the identity of him who hath the Birthright. However, in the Second year of the coming world-wide famine—the rule of Anti-Christ, we doubt not they will cause every alien to go out from before them, and that there will stand none with them while the real and typified disclosure is enacted. May God Speed the day!

"These two years," referred to in verse 6, are 2296 and 2297 A. M., the latter being almost over, (waning in its last quarter). After the incidents we have just recorded the fame of their arrival reached Pharaoh, and he was pleased, as were his servants, so the most generous provisions were made by his directions. This caused quite a delay, but at last, with wagons and supplies and presents in abundance, and with detailed instructions as to the migration of the entire family, the convoy started on its joyful mission (Gen. xl. 16–24). It reached Jacob about the middle of the 12th month, and though he believed not their words he could not doubt his senses. He therefore resolved to go

down and see his son before he died (Gen. xlv. 25–28). Considerable time was now expended in preparing for so important a movement, for Jacob packed up "all that he possessed."

In thus specifying "all that he had" we have evidence that Jacob took the chief Jewel among his treasures—BETHEL,—the Stone "witness" or "testimony" to the blessing, and the veritable House of the Lord his God !

The 12th month of the year, and more, was thus expended. The year, however, was an intercalary one (the 6th in the Ancient Hebrew Cycle) so that most of the XIII. month remained, and was all used up in the journey. (Gen. xlvi. 1–27).

It must also be remembered that he took the journey *via* Beersheba, where he delayed to offer sacrifices unto the God of his father, Isaac; and there God met him and went onward with him.

Upon nearing the borders of Egypt, the intercalary days being almost exhausted, Judah was sent ahead and reported his father's approach, and Joseph went up to meet him (Gen. xlvi. 28 and part of 29).

2298 A. M. 1698 B. C.

They met at noon on the first day of the year (Monday) and it was Joseph's birthday (Joseph was just 39 years old). It was a joyful and a touching meeting (Gen. xlvi. 29–30), one that has always affected the Anglo Saxon heart even as it affected

Joseph and his aged sire. To this day the Arabs point out the spot, upon the borders of Egypt, where tradition says this remarkable incident took place, and they maintain that the aged Oak that stands there is the identical tree beneath which the Patriarch communed with his recovered son. Chronologically the meeting is also of supreme importance. Its date *bisects* the Sojourn.

(2082–3) + 215 = (2297–2298,) + 215 = (2512–3.)

The sojourn (as explained under 2513 A. M. page 142 and 2082 A. M. page 40–4, Study No. Six) was 430 + 1 years. 430 years brings us *to*, and 1 year to the end of, the 430th year. The exit from Ur was made on Tuesday the 15th day of the Seventh civil month, therefore Chronologically at 2082½ A. M. hence (the half of 431 being 215½. We have the accompanying calculation. There are several other checks upon this demonstration. For instance, Abraham was 75 years old in the middle of 2082 A. M. Hence 2082½ + 25 = 2107½ A. M. the birth of Isaac: 2107½ + 60 = 2167½ A. M. the birth of Jacob: 2167½ + 130 = 2297½ A. M., at which time Jacob was 130 years old as pointed out above in discussing the year 2297 A. M. (see page 95). Add now the ½ year from that date to the beginning of 2298 and we reach the beginning of the 215½ years yet remaining to the sojourn, *i. e.* the 25 + 60 + 130

2082½
215½
2298
215½
2513½

+ ½ used in this calculation bring us exactly to the commencement of 2298 A. M. and 215½ years more fetch us to the Exodus 2513½ A. M. (Tuesday, the 15th day of the 7th month). There is a less accurate but simpler check based upon Abraham's *personal* visit to Egypt. He was sojourning there in 2083½ A. M. Add "430 years," and we reach 2513½ A. M., which is the Exodus.

The Bible affords all this data. Not a day escapes the meshes woven by Moses. The story of Joseph in particular is a symposium of birthdays (and for this very reason). For instance, at the close of the first meeting Joseph gave certain careful instructions to his relatives and repaired to Pharaoh (Gen. xlvi. 31–34). He then returned and took some of his brethren before the king (Gen. xlvii. 1–6). Finally, he "brought in Jacob, his father, and set him before Pharaoh, and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, *How old art thou?* And Jacob said unto Pharaoh, *the days of the* YEARS *of my pilgrimage are an hundred and thirty years*" (Gen. xlvii. 7–9). This was a literal fact. The matter could not have been couched in better language. About a week had elapsed between Jacob's arrival and his presentation at court, so that the incident may have occurred upon the 6th or 7th day of the month. Jacob's years, like those of Abraham and Isaac, ran with the sacred calendar, so that the Patriarch was "an hundred and thirty YEARS old." He was just half way

into his 131st year, and he answered the question in the simplest and most common of the two methods employed to this day—Pharaoh did not intend to write Jacob's epitaph! and so cared nothing for the months, and days, and *minutiæ!*

The answer was fully satisfactory to the august Querist, the interview was soon closed, and Jacob, having blessed Pharaoh a second time, went out from before him, "And he dwelt in the best of the land" (Gen. xlvii. 10–11).

2299 A. M. 1697 B. C.

In the next year "Joseph gathered up all the money" in Egypt and Canaan until at last it "failed." Gen. xlvii. 13–14.

2300 A. M. 1696 B. C.

"And he fed them with bread for their cattle this year." Gen. xlvii. 15–17.

2301 A. M. 1695 B. C.

"And when the year was ended they came unto him the second time, and said, * * * buy us and our land for bread, * * * and he bought all the land of Egypt for Pharaoh." If Joseph's policy was sound that of Mr. Henry George will bear the scrutiny of Statesmen.

"And as for the people he removed them to cities from one end of the borders of Egypt, even to the other end thereof." Gen. xvii. 18–22.

2302 A. M. 1694 B. C.

The last year of dearth begins, and in it the foregoing transactions were completed. The dearth would close with this year's harvest. "Then Joseph said unto the people, Behold I have bought you this day and your land for Pharaoh; lo, here is seed for you, and ye shall sow the land." Gen. xlvii. 23–26.

2303 A. M. 1693 B. C.

"And it shall come to pass in the increase that ye shall give the fifth part unto Pharaoh, and four parts shall be your own for seed of the field, and for your food and for them of your households, and for food for your little ones." The prosperity of Egypt's "golden age" commences with this year. Gen. xlvii. 24.

2304 A. M.	1692 B. C.
2305 "	1691 "
2306 "	1690 "
2307 "	1689 "
2308 "	1688 "
2309 "	1687 "
2310 "	1686 "
2311 "	1685 "
2312 "	1684 "
2313 "	1683 "

Two hundred years before the exodus; two hundred and thirty-one years after the Call of Abraham.

2314 A. M. 1682 B. C.

At the beginning of this year Joseph's life was half over, he being just 55 years "old." Six months before this event Jacob himself had become "146 years old,' and, of course, had entered upon his last, or 147th, which runs with the sacred calendar, and, therefore, through the first six months of the current year. It was probably at or soon after Joseph's birthday that Jacob called for the latter and administered the oath referred to in Gen. xlvii. 27–31. Towards the end of the sacred year, *i. e.* as the middle of the current civil year drew on, the aged Patriarch was stricken with his final sickness. Joseph now hastened to his bedside with Manasseh and Ephraim, and the incidents of their remarkable blessing ensued. The blessings of all the sons of Israel fulfilled in us (England and America) his literal descendants followed next, and as the last round year of his pilgrimage ended, 29th day, 6th month, Israel passes with its sunset from an earthly into the heavenly *Sabbath* day! The Sabbaths of this final month of Jacob's life are remarkable in their fitness to the incidents surrounding these closing scenes. An examination of the calendar will show that it was the 8th year of the Hebrew cycle. Its sixth civil or 12th Sacred month has 29 days. Their Sabbaths fell as follows, 1, 8, 15, 22, 29. It began with a Sabbath, it ended with one, and had

its central day a Sabbath; it was divided and quartered by Sabbaths.

The obsequies of Jacob occupy the rest of this civil year. "The 40 days fulfilled for him," extended from Sunday, the 1st of the 7th month, to Thursday, the 10th of the 8th month inclusive." For so are fulfilled the days of those which are embalmed. And the Egyptians mourned for him threescore and ten days, *i. e.* running with the 40, and 30 days beyond them, or through Saturday (Sabbath) the 11th day of the 9th month. And upon "the morrow" *i. e.* the first day of the week, "when the days of the mourning were up, Joseph spake unto the house of Pharaoh" and obtained permission to take his father's body thence. The preparation for this great funeral procession occupied the rest of the 9th month. And the going up "to the threshing floor of Atad, which is beyond Jordan" used up the 10th month. The eleventh month also runs with the Sabbaths, and its first week covered *the* "seven days" of "great and sore lamentation" that Joseph made there for his father. It surprised the Canaanites who called it "Abel-mizraim," and on Sabbath, the 8th day of the 11th month, they "buried him in the cave of the field of Machpelah." (About 100 miles north of Jerusalem and still preserved in the modern Abelmaim, in the plain of Maachatpiles, *vide* Black's Atlas.) Joseph and all that went with him now returned to Egypt, arriving about the middle of the 12th month. In

the closing fortnight the fears of his brethren culminated and they sent messages to him, and came

2315 A. M. 1681 B. C.

themselves and prostrated themselves before him, thus fulfilling the second of his dreams, and perhaps it was once more upon his birthday that he comforted them and said *fear not*, for am I in the place of God? But as for you ye thought evil against me, but God meant it unto good, to bring to pass, as it is at this day, to save much people alive." What counterpart to this section of the story the future history of Our Race yet has with the sons of Joseph, and his blinded brethren, the hurrying times alone will show.

2316	A. M.	1680	B. C.
2317	"	1679	"
2318	"	1678	"
2319	"	1677	"
2320	"	1676	"
2321	"	1675	"
2322	"	1674	"
2323	"	1673	"
2324	"	1672	"
2325	"	1671	"
2326	"	1670	"
2327	"	1669	"
2328	"	1668	"
2329	"	1667	"
3330	"	1666	"

2331 A. M.	1665 B. C.
2332 "	1664 "
2333 "	1663 "
2334 "	1662 "
2335 "	1661 "
2336 "	1660 "
2337 "	1659 "
2338 "	1658 "
2339 "	1657 "
2340 "	1656 "
2341 "	1655 "
2342 "	1654 "

Thothmes III. dies at close of year.

2343 A. M.	1653 B. C.

Amenhotep II. ascends at the beginning of the year, reigns 7 years.

2344 A. M.	1652 B. C.
2345 "	1651 "
5346 "	1650 "
2347 "	1649 "
2348 "	1648 "

Judah dies, an hundred years old. Whatever controversy for the Supremacy arose at this time between his twin sons Pharez and Zarah was promptly settled by Joseph, whose own predilections in favor of strict primogeniture are on record (Gen. xlviii. 17). The powerful prime minister undoubtedly upheld the claims of Pharez.

2349 A. M. 1647 B. C.

Amenhotep II. dies at close of year.

2350 A. M. 1646 B. C.

Thothmes IV. ascends, reigns 7 years.

2351 A. M.	1645 B. C.
2352 "	1644 "
2353 "	1643 "
2354 "	1642 "
2355 "	1641 "
2356 "	1640 "

Thothmes IV. dies at close of year.

2357 A. M. 1639 B. C.

Amenhotep III. ascends, reigns 36 years.

2358 A. M.	1638 B. C.
2359 "	1637 "
2360 "	1636 "
2361 "	1635 "
2362 "	1634 "
2363 "	1633 "
2364 "	1632 "
2365 "	1631 "
2366 "	1630 "
2367 "	1629 "
2368 "	1628 "

Joseph takes an oath of the children of Israel for

he had faith in the promise, and he had lived to see the third of the four generations of so-called bondage ere he died. And he prophesied according to his faith, and died at the end of this year having "lived an hundred and ten years" and dying "an hundred and ten years old." (Gen. l. 22–25.)

2369 A. M. 1627 B. C.

So "they embalmed him, and he was put in a coffin in Egypt," (Gen. l. 26).

With the death of Joseph the controversy as to the headship of Israel broke out afresh and the rival claims of Zarah and Pharez created two such positive factions as must plausibly account for the "heresy" that arose during the reign of this Amenhotep. It is the opinion of the British Chronological Society that this heresy was directly incident upon Joseph's death. This is fully borne out by our own studies of the Bible and of the independent Milesian Records. The children of Zarah seceded from Israel, and leaving Goshen in a body, (save some few scattering families who seem to have been too closely intermarried, to join the movement, or else to have belonged to the younger branch, disappear at this time from the Sacred Chronicles. There are certain important references, however, to the *principal* men, of this very generation which we shall notice in due time (*vide* also Study Number Four, Part III.).

2370 A. M.	1626 B. C.
2371 "	1625 "
2372 "	1624 "
2373 "	1623 "
2374 "	1622 "
2375 "	1621 "
2376 "	1620 "
2377 "	1619 "
2378 "	1618 "
2379 "	1617 "
2380 "	1616 "
2381 "	1615 "
2382 "	1614 "
2383 "	1613 "
2384 "	1612 "
2385 "	1611 "
2386 "	1610 "
2387 "	1609 "
2388 "	1608 "
2389 "	1607 "
2390 "	1606 "
2391 "	1605 "
2392 "	1604 "

Amenhotep III. dies at close of year.

2393 A. M.	1603 B. C.

Amenhotep IV. ascends, reigns 12 years.

2394 A. M.	1602 B. C.
2395 "	1601 "

2396 A. M.	1600 B. C.
2397 "	1599 "
2398 "	1598 "
2399 "	1597 "
2400 "	1596 "
2401 "	1595 "
2402 "	1594 "
2403 "	1593 "
2404 "	1592 "
2405 "	1591 "

Horus, an heretical king and several independent contemporary kings cover and overlap each other during the next 22 years which is generally called the period of "anarchy."

2406 A. M.	1590 B. C.
2407 "	1589 "
2408 "	1588 "
2409 "	1587 "
2410 "	1586 "
2411 "	1585 "
2412 "	1584 "
2413 "	1583 "
2414 "	1582 "
2415 "	1581 "
2416 "	1580 "
2417 "	1579 "
2418 "	1578 "
2419 "	1577 "
2420 "	1576 "

2421 A. M.	1575 B. C.
2422 "	1574 "
2423 "	1573 "
2424 "	1572 "
2425 "	1571 "
2426 "	1570 "

The closing year of the XVIIIth Dynasty. With its termination the Pharaohs "who knew not Joseph," were no more. Reckoning from the beginning of this year back to Abram's call 2082½ A. M., 343½ calendric years of the sojourn were over and there remained about a fifth of the 431 years (87½ years exactly) before the Exodus. Israel had been under the XVIIIth Dynasty 128 years, or 129, counting the year to its close. Meanwhile Esau's family had sojourned in the land since the famine, and grown mighty with the Party of Opposition that finally compassed the overthrow of the Dynasty. Zarah's seceded faction had allied its fortunes with this family and when it came into power was benefitted in proportion as the fortunes of the House of Jacob became straitened. It was a strange and unlooked for outcome, but thus it was that Edom gained dominion, and in breaking the yoke from off his neck placed it upon that of Israel.

Finally, at the beginning of this year, 2426 A. M., there remained to the maximum Cycle of Eclipses (which is 5860 years) just 3434 years to run, which,

in round numbers, was ten times the number of years thus far expended in the sojourn (343.5 × 10 = 3435 calendric years.) I presume that the absolute position of the Equinox for that year (a XVth in this Cycle would make this forecast absolutely right, and it is of special interest anyway in view of the waning power of Esau at the present time, for we are told that "Esau is the end of the world and Jacob the beginning of the one that cometh after," and since 5860 A. M. (1861 A. D.) the Turkish power, which is the modern Edom, has steadily waned.

SECTION VII.

The Pharaohs that Knew Not Joseph.

The XIX. Dynasty.

2427 A. M. 1569 B. C.

Rameses I. ascended at the beginning of the year. Reigned alone 1½ year. With him commences that XIXth Dynasty whose injudicious, and unjust, "tale of bricks" drove nations from the Cradle of Egypt. For in this dynasty Cecrops went to Athens, Dardanus to Troy (whence later Æneas to Rome) Sru to Crete (whence later the Milesians to Spain and Ireland) and finally Israel (whence all the world is colonized) to Palestine. The Policy of the "New Empire" did not develop until the next Pharaoh, but so soon as this present brief reign was over, its "year and a half" of preparation gave remarkable evidence of the malicious spirit which now began to dominate Egypt. It was the spirit of Edom come to dominion and making usurpation play the part of birthright.

2428 A. M. 1568 B. C.

Rameses I. died in the middle of the year and Seti I. ascended as sole Pharaoh. He reigned 12 years during the last 5 of which Rameses II. was associated with him. This is a very important point for it

clears up the "Set-Era" in all its elements of controversy. But of this later. The date of this accession is a Chronological *terminal* of peculiar significance. Seti I. stands exactly as far from Aahmes, by whom the Shepherds were expelled, as Aahmes himself does from Salatis, in whom they founded Zoan. "And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: Come on, let us deal wisely with them lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies and fight against us, and so get them up out of the land." So with taskmasters he afflicted them, and they began to build Raamses and Pithom, treasure cities, the first being in memory of Seti's father, in whom the policy no doubt began. And yet this very policy whereby they sought to circumvent an imaginary evil by a positive injustice proved the ruin of the Dynasty.

2429 A. M. 1567 B. C.

"But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel. And the Egyptians made the children of Israel to serve with rigor. And they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigor."

2430 A. M. 1566 B. C.

Aaron born, and as Israel was multiplying at an alarming rate Seti I. charged the Hebrew midwives to destroy all future male children. But Shiprah and Puah feared God and saved them.

2431 A. M. 1565 B. C.

Then Seti I. called for the midwives and reprimanded them, but God blessed them. So Seti I. made the horrid ordinance binding upon all the people of Egypt, for he was an alien himself and his Dynasty is *a type of the latter times but just ahead of us.*

2432 A. M. 1564 B. C.
2433 " 1563 "

Moses born (4th generation from Jacob; Levi, Kohath, Amram, Moses). Sabbath, the 5th day of the 6th month, the year being VIIth of the Soli Lunar calendar; (Deut. xxxi. 2) and the 400th year of the building of Hebron being just about to expire (*i. e.* with this current 6th month). Moses, the prince of Genius in so many departments, was peerless as a Chronologist. His work has made our own possible, and the latter in comparison thereto is but the mere task of a modern clerk compiling in a balance sheet the general statement of the whole. The apparently so disconnected and *inutile* clause [" Now Hebron was built seven years before Zoan in Egypt "] in-

terjected into the 22d verse of Numbers xiii., and which has so puzzled his successors in the College of Chronologists in their efforts to splice it somewhere on to the stem of time, is one of the most consummate demonstrations of the genius of accuracy which presided over all his writings. The mere mention of this name by the Spies upon their return brought to his mind the famous "Set-Era," with which of course he was familiar as a mere Egyptian bred in Pharaoh's House. Nor, by association of ideas, knowing how his peculiar oppressor Rameses II. prided himself upon the date of his own accession in the 400th year from the founding of *Zoan*, could he resist the impulse to put this odd clause into the Record, against the day of its in due time vindication.

Seven years before the Caphtorim, (or Hyksos, or "Shepherd Kings") build Zoan they had founded *Hebron*, and Moses seems to have actually foreseen that in our own modern day the "Tablet of Zoan," whereby Rameses II. fixes the date of his own accession, would enable some earnest searcher into his favorite science to harmonize the sequence, and locate the proper date to the founding of both Zoan and Hebron. This having been done in the present volume, let us return to the Chronology of Moses himself. His life can be followed upon the Calendar as interestingly as that of Joseph, but for want of space and time, and as we are more familiar with the general chronology

from now on, we shall content ourselves with briefly fixing the dates of the incidents surrounding his birth, his flight, his return, and his death.

He was born in evil times and as he was a goodly child his mother hid him for three months at home. At length this became inpracticable, so she placed him in "an ark of bulrushes and concealed him among the flags by the river's brink."

Now it was our *June*, and Pharaoh's daughter went to bathe herself at the river, and as she walked along the river side she saw the ark among the flags and sent her maid to fetch it. And when she had opened it, and saw the babe, it wept. Now she recognized it as a Hebrew child, and had compassion on him. So Miriam, his sister who was also discovered guarding the ark, asked if she should bring a nurse of the Hebrew women, and when Pharaoh's daughter bade her go, she called her own mother.

Now when Jochered came, the princess gave her the child and charged her to take it away and nurse it for her, and she gave the mother wages for her milk; and the child grew and she brought him unto Pharaoh's daughter and she called him Moses, "Because," she said, "I drew him out of the River."

Moses now grows up as a Prince in the House of Pharaoh. He is given the best education that Egypt could afford, and had for his companions in the schools "Heman, and Chalcol, and Darda,

the sons of Mahol" (1 Kings iv. 31) or Azariah, who was the son of Ethan, the son of Zarah, the son of Judah! Now Chalcol and Darda were none other than Cecrops and Dardanus, the founders of Greece and Troy, and Heman is the founder of Tyre: and to link the sequence to more modern times, and show how Judah's sceptre passed in prospect to the West even before the "breach" had fallen upon Pharez, let it be pointed out that Chalcol or Cecrops (who was Niul to the Egyptians) was the father of that Gadhol who married Scota the daughter of Meneptah.

Now Meneptah was "Darem," the son of Rameses II., who was "Riyan,"' the son of Seti I., who was "Walid," the son of Rameses I., who was "Thardan," and Thardan was the son of "Duke Amalek," the son of Eliphaz, the son of ESAU, the son of Isaac and Rebekah!

But Gadhol begat Easru, and Easru begat Sru, and Sru begat Heber Scot who was the brother of Cadmus.

Now Heber Scot begat Boamhain, and he Aghaimhain who was the contemporary of Jesse. And Aghaimhain begat Tait and he Aghenoin, and he Lamh Fionn and of him Heber was the son.

Now the son of Heber was Fionn or Adhnoin in whose days Dido fell. And Fionn begat Feablar Glas and he Neanuail.

And by lineal descent from Neanuail the next

five generations are Nuaghadh, Alloid, Earchada (which is Fergus), Deagh fatha, and Bratha.

Bratha was the contemporary of Ahaz and he left Getulia, or Carthage in 4 transports and came to Spain, and having named his harbor of refuge Portugal after his ancestor Gathelus he started to build Brigantia.

His son was Breogan who finished "the Shield" in the days of Hezekiah.

Now Breogan begat Bille, and Bille was the father of Gallam, who is Milesius, or William the Conqueror of Ireland.

And his sons were Heber, and Amhergin the Druid, and Heremon who married Tea Tephi, the daughter of Zedekiah, in whom God saved the line of David and wove it back into "the Scarlet Thread" of Zerah.

Thence in direct current flowed the blood of Judah, Zerah, Pharez and David down into Victoria's veins, in whom from all the other streams that went out from Egypt, in the days of the XIXth Dynasty, it is additionally reunited to Judah, and, had we time to sketch it, so it reunites to other *European* streams, that, through the male line proper, trace back their descent to David himself.

The line that was saved by a Woman brought with it to Ireland the House of God, which is Bethel, and the Ark with its treasures hid unto this day in Tara's Mound, and the Harp of David that

tuned anew within those famous Halls, and with it, in its Heraldry, there came the Lion of the Tribe of Judah which is still an Ensign to the Tribes.

My God what do the rich men with their means, when the possibility of treasures such as these lie close at hand!

But enough; in the XVIIIth Dynasty Egypt was a kindly cradle, but when Edom in the XIXth got the temporary dominion, the process of shaking the yoke from off his own neck drove forth the nations to their destinies.

In the Schools of Egypt, with companions such as Heman, Chalcol and Darda, Moses grew in wisdom more than all; not even Solomon is compared to him, but only to his friends.

2434 A. M.	1562 B. C.
2435 "	1561 "

But to resume our proper task, which calls us back to the time when Moses was only two years old, and still with his Hebrew mother.

In the middle of this year Rameses II. began to reign conjointly with his father, and reigned thus, five years. Now he commanded the forces of Egypt, and was a warrior.

2436 A. M.	1560 B. C.
2437 "	1559 "
2438 "	1558 "
2539 "	1557 "
2440 "	1556 "

At the end of the fifth year of this conjoint reign—the date of his Asiatic campaign—his father Seti I. died, it being Spring, and Rameses II. became the sole Pharaoh. At the time of his accession it "is known that he was at "Tanais"—which is Zoan—in as much as a tablet of great value to Chronologists refers to the visit of the king to Tanais. This tablet, at present in the Boulak Museum, was discovered a few years ago at Zoan. "It is a memorial stone which was originally set up in the Sanctuary of the Great Temple at Tanais by an Egyptian courtier, also named Seti, at the instance of Rameses II., and as an act of homage on the king's part to his father."

"The tablet is dated" the fourth day of the month Mesori (*i. e.* the 12th month) *of the four hundredth year of the King* of the Upper and Lower country, SET-aa-pehti-neb-ti." This name is commonly abbreviated to "Set-neb-pehti," or "Set-neb," and the era it refers to is spoken of as the "Set-era."

The Egyptians so far as known computed time simply by the regnal periods of their sovereigns, not by eras. It is consequently curious that this sole exception, (as to not counting by eras) thus far discovered, should have respect to the Shepherds. "Brugsch says that it 'must ever continue to be the most wonderful stone' of the many recovered from the Temple city; for the "Set-neb-pehti" from whose reign the era dates can be none other than a

Shepherd king. This is conceded by all Egyptologists; and as is also agreed by most of them, he can only be indentified with the "Set-Shalt" of another Shepherd monument discovered by Mariette, and he can be none other than "Salatis" the first of the six Manetho Shepherds" Tanais or Zoan was altogether associated with the Shepherds. It was their principal town and was dismantled after their evacuation. All through the XVIIIth Dynasty it was ignored by Egypt's Sovereigns (who were real natives) and only became a royal residence again with the rise of the XIXth Dynasty.

It became the favorite capital of Rameses II." Mr. Kellogg finds it strange that the sovereigns of the XIXth Dynasty should have so honored the Shepherd's God as to give his name a place in a royal cartouche. "It was a novelty in Egypt for the son of a native sovereign to be called Seti, so that the succession embraced a Seti I., and a Seti II., and a Prince Seti, and this is the more remarkable because it is known that the naming was exceedingly repugnant to the Theban priests." But this wonder should cease if they were *not* native Pharaohs, and particularly if they were related to the Shepherds themselves through a *rival line to that of Israel!* Jacob was not the only Syrian who came down to Egypt in the days of famine and whose seed grew mighty in so fat a soil! For much of interest, and all necessary references to the Set Era see "The

Stone Lectures, 1887" by A. H. Kellogg. Ansen D. F. Randolph & Co., N. Y.

Rameses II., reigned, according to the monument, 67 years, and died at the end of the 400th year from Isaac's birth. In connection with the Tablet of Tanais which commemorates this his year of accession (2440 A. M.), this is a striking fact.

2441	A. M.	1555	B. C.
2442	"	1554	"
2443	"	1553	"
2444	"	1552	"
2445	"	1551	"
2446	"	1550	"
2447	"	1549	"
2448	"	1548	"
2449	"	1547	"
2450	"	1546	"
2451	"	1545	"
2452	"	1544	"
2453	"	1543	"
2454	"	1542	"
2455	"	1541	"
2456	"	1540	"
2457	"	1539	"
2458	"	1538	"
2459	"	1537	"
2460	"	1536	"
2461	"	1535	"

Rameses, in his 21st year removes all the rights and privileges of the Hebrews and his title as "an oppressor" becomes complete.

2462	A. M.	1534	B. C.
2463	"	1533	"

Moses 30 years old. Becomes a Priest, and High Priest (after the Order of Melchizedek) Jacob XII. Levi XIII. Kohath XIV. Amram XV. Moses XVI.) 2463 A. M. = 2464 Ast. = 352d Sabbatic year since Creation. 7 x 7 = 49, and 70 x 49 = 3430; and 2463 + 3430 = 5893 A. M: 5893 A. M. = 5894 Ast = 842 x 7. Finally 842–352 = 490 = 70 x 7 "weeks"! Therefore 5893 A. M. (or our 1894–5 A. D.) is the 70th "week" of "weeks of years," since the elevation of Moses on his 30th Birthday to the High Priesthood, hence the *next* year, 5894 A. M. (our 1895 to '96 A. D.) is the 70th *Jubilee* since that event. It is likewise 3333 years from the beginning of 2561 A. M. (*q. v.*) to the beginning of 5894 A. M. Now 3333÷49 =68 + 1 remainder. 5894 A. M. is therefore a Jubilee year, the 68th on the regular scale begun by Joshua! the 69th since the Exodus, and the 70th from the year under consideration. (Joshua born.)

2464	A. M.	1532	B. C.
2465	"	1531	"
2466	"	1530	"
2467	"	1529	"
2468	"	1528	"
2469	"	1527	"

2470	A. M.	1526	B. C.
2471	"	1525	"
2472	"	1524	"
2473	"	1523	"

Moses 40 years old: slays the Egyptian, and has a controversy with his Hebrew brethren, who tax him with the murder. Pharaoh hears of it and seeks his life. So Moses flees to Midian, begins his sojourn with Jethro, and marries his daughter Zipporah. Acts vii. 23, Ex. ii. 15.

2474 A. M. 1522 B. C.

Zipporah bears Gershom to Moses.

2475	A. M	1521	B. C.
2476	"	1520	"
2477	"	1519	"
2478	"	1518	"
2479	"	1517	"
2480	"	1516	"
2481	"	1515	"
2482	"	1514	"
2483	"	1513	"
2484	"	1512	"
2485	"	1511	"
2486	"	1510	"
2487	"	1509	"
2488	"	1508	"
2489	"	1507	"

2490 A. M.	1506 B. C.
2491 "	1505 "
2492 "	1504 "
2493 "	1503 "
2494 "	1502 "
2495 "	1501 "
2496 "	1500 "
2497 "	1499 "
2498 "	1498 "
2499 "	1497 "
2500 "	1496 "
2501 "	1495 "
2502 "	1494 "
2503 "	1493 "
2504 "	1492 "
2505 "	1491 "
2506 "	1490 "
2507 "	1489 "

Rameses II. died at the middle (Spring) of this year, *i. e.* at the end of the 400th year after the birth of Isaac, *i. e.*, had Isaac been alive he would at about the same time have begun to call himself "400 years old," and have gone into the 401st year "of his age." We note this point particularly here in order to impress upon students the true calendric method. It is "*Past* Time" that we record in history not current years. There is an elastic difference of possibly 365 + days between "400 years old" and "at the end of his 401st year,"

—throughout which we still call ourselves "400 years old." In *true* Chronology not a day can be overlooked without irremediable error. Meneptah, the Pharaoh of the Exodus, now ascended. He reigned 8 years. As we shall see later on, Moses reappeared in Egypt at the close of this King's 5th year, *and in the brief space of* 25 *days from his arrival, and* 23 *from his official appearance before Pharaoh he led GOD'S PEOPLE out of bondage!*

If this Pharaoh was drowned, himself, then his reign was but six years and some one of the other Meneptah-Setis followed him, but it is not clear, either from the Bible or the Monuments, that such a catastrophe ended his reign. We shall discuss all this later on.

2508	A. M.	1488	B. C.
2509	"	1487	"
2510	"	1486	"
2511	"	1485	"
2512	"	1484	"

A Sabbatic year, (2513 Astronomical *i. e.* of duration 359 × 7 = 2513.) 2512 A. M. is the 7 × 7 = 49th year after Moses' Elevation to the Priesthood. It is the last full year spent by Israel in the House of Bondage.

2513 A. M. 1483 B. C.

Moses 80 years old on Friday 5th of 6th month, and at its closing Sunset, which was that of the

Sabbath eve he received his Call. For awhile now it is of sufficient importance to Chronology that we follow events seriatim, and day by day commencing with the 6th Civil Month. (2513 A. M.).

5. Friday. Moses "80 years old" (Acts vii. 30).

6. Sabbath. Jehovah "calls" him as the leader of Israel. He being at Horeb, "the mount of God." He is also informed that Aaron is on his way to meet him, Moses accepts the commission and returns to Jethro who bids him "Go in Peace." Jethro seems to have been camped near by.

7. Sunday. First day of the week. Moses starts for Egypt, but is taken sick unto death almost at once. He puts up at an Inn near Horeb and Zipporah has to circumcise her own child to save her husband's life. This, and Moses' convalescence delay them through the whole week at the inn.

8. Monday.

9. Tuesday.

10. Wednesday.

11. Thursday.

12. Friday.

13. Sabbath. Aaron arrives, and he and Moses meet upon "the Mount of God," (Horeb), where they explain and exchange information; for each was called separately. Aaron must have left Egypt upon Sunday the 7th, *i. e.* the first day of the week. He thus travelled from Sabbath to Sabbath. It takes them the same time to return,—the working part of one full week.

14. Sunday. The child being well, *i. e.* in the
15. Monday. eighth day from circumcision.
16. Tuesday. The two start for Egypt. The
17. Wednesday. journey, slow at first is hastened
18. Thursday. towards the end. So that they
19. Friday. arrive in time to arrange for a
meeting of the Elders of Israel upon Friday afternoon. Upon this occasion "Aaron spoke all the words which the Lord had spoken unto Moses, and did the signs in the sight of the People.

Sunday, the 20th.

And the people believed, and when they heard that the Lord had visited the children of Israel, and that he had looked upon their affliction they bowed their heads and worshipped; and so the sun went down and it was Sabbath. And what a Sabbath was thus ushered in! We may be sure that it was spent in an excitement where joy and expectation were proportioned to the hardships out of which they promised a relief.

Nevertheless God has in store for this same Israel, an Exodus, greater by so far than that from Egypt's bondage, that the memory thereof shall almost pass away—at any rate its proverbial employment will cease, and the one in store for us be mentioned by itself alone.

This Sabbath in Egypt was an High day, and its hours must have seemed very short. Perhaps to Moses and Aaron they were long, in view of the

announcement yet to be made in Pharaoh s court, However, it wore unto its close at length and with its sun down Israel slept, and mayhap Egypt tried to sleep, not knowing wherefore it was thus disturbed.

Sunday, the 21st.

And "afterward" *i. e.* upon the morrow, which was the first day of the week, and in the morning thereof, Moses and Aaron went with all the formality of finished experience in such matters, and delivered their message, telling Pharaoh and his court, thus saith the Lord the God of Israel—"LET MY PEOPLE GO!"

It was Israel's *first official act* among the nations! So officious and audacious seemed this command to Pharaoh that he not only scouted it, but that very day he commanded his taskmasters to withhold the necessary straw, which had thitherto been furnished by the government, while they were to exact the full "tale of bricks." So the People scattered to gather stubble in lieu of straw, and, of course, failed to fulfil the "tale." This failure Pharaoh had foreseen, and the Law of Egypt made the penalty severe.

Monday, the 22d.

Again the tale failed, and so at eventide they were beaten by their taskmasters, and were "without recourse" in the courts of Justice.

Tuesday, the 23d.

Israel's elders now appealed to Pharaoh, but obtaining no satisfaction, perceived that they were in an evil case. And they met Moses and Aaron, who stood in the way as they came forth from Pharaoh, and chided Moses for the predicament into which he had gotten the people. So Moses made his first appeal to God, who renewed his promise, which Moses reiterated unto the Children of Israel. "But they hearkened not unto him, for anguish of Spirit and for cruel bondage." But communication having now been established with God, He Himself assumed direction, and sent Moses again to Pharaoh to demand Israel's release with signs and wonders. This having been done, and Pharaoh being unimpressed, Moses is instructed what to do upon the morrow "morning."

Wednesday, the 24th.

So Moses met Pharaoh upon the river bank, as he came out to bathe, and again asked for the release of Israel, threatening to turn the river into blood in case of refusal. Obtaining no reply he smote the river then and there, and, true to the blow, the river which Egypt worshipped turned into blood at once!

The magicians were also able to turn water into blood, but as they could not turn blood *back into water* they only made matters worse for Egypt! So the people had to dig for drinking water.

Now, although Pharaoh had witnessed this miracle from the river bank it made no impression upon him, for he turned about and went to his home with hardened heart. He bathed, however, in the river no more for some time, for this Plague of Blood lasted a full week, closing in fact the sixth month, and running over one day and a half into the 7th.

Thursday, the 25th, Blood.
Friday, the 26th, Blood.
Sabbath, the 27th, Blood.
Sunday, the 28th, Blood.
Monday, the 29th. Blood

The sixth month ends.

THE SEVENTH MONTH.

The month of the Exodus from Egypt.
Thenceforth, and, therefore, among other things

The First Sacred Month.

A careful discrimination among the paragraphs of Exodus xii. will show that not only was Moses himself fully informed of the character of this month, and of its future feasts, while yet in Egypt (v. 1.), but that,—and well before the events (these feasts were to commemorate in after years) occurred—the people themselves were also fully warned. The 2d verse shows that the original warning, and full instructions not only had to proceed the 10th day of

this very month, but to be given to the whole Congregation of Israel, and there is no resisting the straightforward logic of the following record as to the way, and days upon which, this information was conveyed to Israel.

In the mean time we must remember that Goshen and Egypt were now in open hostility, and it mattered little whether all the Egyptians with their stubborn hearts were well aware of this same warning. (Indeed, the position of the world to-day (with respect to "the things about to come to pass,") and upon which it is the prime purpose of this Series of Studies to spread warning) is similar to the attitude of Egypt, only in reality our own cecity is *even* MORE DENSE!

The recovery of the true Calendar, upon which we are now working consecutively from the first Day of Creation to this present publication's Date, by revealing the actual order of the week days enables us now to see at once and for the first time since our fathers fell away, the particular ones upon which, so far as Israel is concerned, her whole congregation could have been easily reached, with time enough for all the preliminaries which were necessary.

So far, however, as the calendric sequence of the Plagues is concerned,—(the account being followed with care and in the faith that its record is true)—there is no difficulty. Nevertheless in our analysis of this month the skilful chronology of Moses re-

quires us to still further subdivide each day into its primary "evening" and "morning." Therefore:

Tuesday, the 1st.

"EVENING." The plague of Blood continues in Egypt. In Goshen God reveals the Sanctity of the month, and orders it to be the first Sacred one of all future years. Ex. xii. 1–20.

"MORNING." The Plague of Blood continues.

Wednesday, the 2d.

"EVENING." The plague of Blood continues. During this night God instructs Moses.

"MORNING." And as the hour arrives corresponding to that of the 24th *ultimo* upon which the plague began, it ceases, and Moses appears again before Pharaoh, who was probably preparing to take his long-delayed bath. He asks for Israel's release and threatens the 2d Plague. Having made no impression he directs Aaron to stretch forth his wand, and the Frogs come up over all the land, and, to their own hurt the magicians increase the plague. The frogs multiplied so rapidly that at last Pharaoh and his priests could not endure them. The very creatures which they worshipped thus became an abomination. So Pharaoh sent for Moses, and Moses gave him the honor of appointing the time at which the plague should cease. So Pharaoh, tempting even himself, replied, "To-morrow," and Moses answered, "Be it according to thy word." Then Moses went out

and entreated Jehovah to save Egypt from her gods!

Thursday, the 3d.

"EVENING." The night was a dismal one for Egypt as she slept, or tried to sleep amid the slimy creatures that infested even the bed chambers of the Pharaoh. But true to the promise of Jehovah the increase ceased at sunset, and they died out by

"MORNING." The dough in the kneading troughs was filled with them, and their breakfast filled with loathing. They stood in heaps, but Pharaoh had respite, and as he hardened his heart anew, God bade Moses send upon him the Third Plague.

The Lice were sent at once. The magicians failed to parallel this wonder, and told Pharaoh, "This is the finger of God." But his heart was hardened and the day ended.

Friday, the 4th.

"EVENING." "And the Lord said unto Moses, Rise up early in the morning and stand before Pharaoh."

"MORNING." Lo, he cometh forth to the water, and say unto him, "Let my people go." This Moses did, and threatened the Fourth Plague, adding that Goshen should be exempted as a "sign," and giving Pharaoh until "to-morrow" as a period of grace. And it was the Sabbath "eve."

Saturday, the 5th.

"EVENING." A notable day now commenced in Egypt. The grievous swarm of flies came up over the land about the

"MORNING" hour, and Israel gathered unto Goshen for a double purpose,—as it was the Sabbath day to worship, and as that land was free from the plague, even those fled to it who were careless of their ancestral faith.

Here then was the opportunity Divinely arranged, and Moses and Aaron utilized it to instruct Israel concerning the Passover and the coming Exodus. In the mean time Egypt was corrupted by reason of the swarm of flies, and Pharaoh called for Moses and Aaron, and promised to let them go a three days' journey to sacrifice, if they would entreat God for him. So Moses went out and entreated the Lord, who removed every single fly. But Pharaoh hardened his heart and his promise turned into a lie. So the Lord sent Moses back at once, saying, "Go in unto Pharoah," etc. And he went and threatened the Fifth Plague, appointing a set time, saying "to-morrow the Lord shall do this thing in the land." But Israel was exempted.

Sunday, the 6th.

"EVENING." The Murrain begins and all the cattle of Egypt died.

"MORNING." And Pharaoh sent and behold there

was not one of the cattle of the Israelites dead. Yet his heart was hardened, and he did not let the people go The Egyptians now had to purchase what the Hebrews would sell, for cattle were essential to domestic life. And the Lord directed Moses and Aaron to cast handfuls of ashes toward heaven in the sight of Pharaoh. And they did so, and it became a Boil breaking forth with blains upon man and "beast." This was the Sixth Plague, and because of it the very magicians fled before Moses. But Pharaoh relented not.

Monday, the 7th.

"EVENING." The Lord appears to Moses and directs him what to do in the "morning." ix. 13.

"MORNING." So Moses obeys, and having vainly requested the release of Israel threatens the Seventh Plague, and again appoints a set time, "to-morrow about this time."(18) And Moses warned Pharaoh to send now and gather in all that his people had in the fields, which some did, but others, and among them Pharaoh himself, regarded not the warning.

Tuesday, the 8th.

"EVENING." Belief and doubt struggled among Pharaoh's servants, and the night was past.

"MORNING." Then the Lord said unto Moses, "stretch forth thine hand toward heaven that there may be Hail in all the land of Egypt, upon man,

and beast, and upon every herb of the field, throughout the land of Egypt." And he did so, and it was done. Now this pestilence was unparalleled, and at the end of the day Egypt was wasted, but in the land of Goshen there was no hail.

Wednesday, the 9th.

"EVENING." And Pharaoh sent and called for Moses and Aaron and said: "I have sinned *this* time" (!) "it is enough." Entreat for me and I will let you go. So Moses having expressed his distrust goes out, leaves the city, and entreats God for him. And the hail ceases. But Pharaoh, with equal suddenness returns unto himself, and he and his servants hardened their hearts.

"MORNING." The Lord now sends Moses back to threaten the Eighth Plague, for the "morrow." Pharaoh scorns him, and he goes. But the servants of Pharaoh beseech the hardened man. So he recalls Moses and tries to make conditions, and at last drives him from his presence. This time Moses goes, and obedient to directions raises his wand to heaven. "And the Lord brought an east wind upon the land all that day"—

Thursday, the 10th.

"EVENING." And all that night, and when it was "MORNING" the east wind brought the Locust, "and they eat everything that was yet green through the Land of Egypt, for the plague was, and

is to be, unprecedented, of its kind. In the mean time, in Goshen, free from this affliction, and obedient to their instructions, the people were busy choosing out their Lamb for the coming feast. But Pharaoh sent for Moses and Aaron in haste and said that he had sinned, "take away from me this death only." So Moses went out and entreated the Lord, who sent a mighty west wind and blew the locusts into the Red Sea—"not one of them remained."

Friday, the 11th.

"EVENING." "And the Lord said unto Moses, stretch out thine hand towards heaven that there may be Darkness over the land of Egypt—even darkness which may be felt." This is the plague of Judgment—the Ninth. And as the

"MORNING" would have dawned "Moses stretched forth his hand toward heaven and there was thick darkness in all the land of Egypt for three days. They saw not one another, *neither rose any from his place for three days.* But all the children of Israel had light in their dwellings." This they employed in preparation for departure, and in getting ready for the novel feast which had been instituted for the approaching Tuesday "evening."

Saturday, the 12th.

"EVENING." Israel rests. Egypt paralyzed.

"MORNING." Israel keeps her final Sabbath in

the land of Bondage, while Egypt lies "astonied" under the pall of darkness.

Sunday, the 13th.

"EVENING" Israel rests. Egypt dares not move.

"MORNING." Israel continues her preparations for departure. Egypt still "feels" the penetrating gloom.

Monday, the 14th

The Day of the Preparation.

"EVENING." Israel rests. The Lord speaks unto Moses (xi.) while Egypt tosses in despair; and temporarily broken, in the

"MORNING," Pharaoh sends for Moses. While they talk the natural light redawns, and Pharaoh's heart is hardened. They came to no agreement, and, finally, Pharaoh said unto him, "Get thee hence. Take heed unto thyself. See my face no more, for in the day thou seest my face thou shalt die."

And Moses replied, "Thou hast spoken well, I will see thy face again no more!" and he said, Thus saith the Lord, About midnight I will go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid servant that is behind the mill and all the first-born of beasts." And he went out from Pharaoh in a great anger!" Then Moses

passed to Goshen and Israel prepared to slay the Passover. It was slain according to a custom never after lost, between noon and sundown, *i. e.*, "*between* the two evenings." The Hebrews called mid-day the "*first* evening" and sunset "the *second* evening." *Between* the two evenings is to be taken literally, and the custom was to slay at 3 P. M., or "at the ninth hour!" Between the slaying and sunset they dressed and prepared the feast, and at sundown retired to their dwellings.

This important Type of the Crucifixion never lost its chronological significance. For 1516 years thereafter it was annually repeated upon the 14th day of Nisan at 3 P. M.,—always till then, and still among the Jews the one day of the Preparation. Nor did the Antitype prefigured by this killing of the Passover, when its own set time arrived, fall short or long of an exact agreement *even to the self same day of the Calendar.*

The Crucifixion of the Saviour was upon THURSDAY, *the 14th of Nisan*, 4029 A. M., at 9 a. m. At about "the 9th Hour" which is our *three p. m.* He yielded up his Life Blood for OUR RACE—and through *their ministry*, for all the other sons of Adam! "Salvation is of the Jew." Beginning at Jerusalem it was preached to Israel, and by them accepted, its gospel has been preached to all other creatures.

One of the heaviest TAXES upon Christian faith and imposed upon it by the "Sower of Tares"!

is the prevalent notion of a *Friday* Crucifixion (for THAT Friday was "the Feast day" the 15th of Nisan, the anniversary of the Exodus, and not of the SLAYING of the Pascal Lamb !)

That Friday was GOOD! but *not* in the sense that Rome has sealed it with her Mass and Wafer, and her children with their dead formality! It was "Good" in that therein the deep sleep of the Saviour gave him Rest, while God the Father wrought, of the Blood and Water that broke from the Riven Ribs of the Second Man, an Help indeed, and meet for such an One—"The Bride"—of which the church—the Hidden Church—is certainly *at least* a Type.

Tuesday, the 15th.

The Feast Day, and Exodus.

"EVENING." And all the host of Israel dipped hyssop in the blood of their sacrifices and struck the lintel and the side posts of their doors, and cooked and ate, but went not out. "And it came to pass at midnight the Lord smote all the first-born in the land of Egypt." Even the crown prince who sat with Pharaoh was stricken, and Pharaoh arose up in the night, he and all his servants, and there was a great cry in Egypt, for there was not a house in which there was not one dead. And he *called for* Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and

the children of Israel, and go and serve the Lord as ye have said. Also take your flocks and your herds, as ye have said, and be gone—and bless me also!" It was sufficient. Moses recognized the *message* as official, and saw no need of seeing Pharaoh again.

"MORNING." All Egypt now was urgent upon the people, that they might send them out, for they said, "We be all dead men." And God gave Israel favor in the sight of the Egyptians, so they gave them loans of jewels, silver, gold and raiment, and they spoiled the Egyptians. So Israel was content with her wages, and she went out five abreast, with high hands—the five fold emblem of Omnipotence—lifted in the face of their former taskmasters, in five bodies, and in the midst of them the "stone of Bethel," and the bones of Joseph, and in the van the Lord God of Hosts! And so they journeyed from Rameses, which city they had built, and came to Succoth, *for they were* SCOTS *once more!*

"Now the sojourning of the children of Israel, who dwelt in Egypt, was 430 years. And it came to pass at the *end* of the 430 years, EVEN THE SELF-SAME DAY it came to pass, that all the hosts of the Lord went out from the land of Egypt." (Exod. xii. 40–41, 51, and compare Numbers xxxiii. 3.)

Abraham, "Called" upon Tuesday the 1st day of this same month in the year 2082 A. M. (*q. v.*) left the city of Ur, in the reign of Urukh, on Tuesday, the 15th day of the month. This was the beginning

of the "Sojourn" which thus terminated on the "self-same day" of the week, and month, "at the "*end*" of the 430 years." The years of the Hebrew Soli-lunar cycle are I and XII respectively.

Observe the words "to the end," for if this consummate "brace" be mismeasured in the least all the chronological beauty in the Mosaic account is lost. From 2082½ A. M. TO the 430th year forward, is only to 2512½ *i. e.* to the *beginning* of the 430th year and to the end thereof is 2513½ at which alone the dates are "self same" *i. e.* repeating. Or, perhaps, the simplest mode of clearing up this beautiful point, is as follows: Abraham left Ur upon Tuesday, the 15th day of the 7th month of the year 2082 A. M., and at the *end* of his first year of sojourn it was the 15th day of the 7th month of 2083 A. M., therefore, at the *end* of the 430th year it must have been the 15th of the 7th month of 2513 A. M. But this latter 15th day was also a Tuesday; in fact, all the dates of 2082 A. M. and 2513 A. M. repeat since they are respectively I and XII on the Calendar—save that the latter year, being an intercalary one has a XIIIth month to float the Lunar into Solar time.

Moses was a Chronologist. His works, as true History, contain their own evidence, line by line, and the Study of them, in the proper spirit, as a dear friend says, shows forth continually more and more the grandeur of the God of Abraham, of Isaac, and of Jacob,—of that God who is the Saviour of His people, he being One with Jesus Christ. Amen.

It is now again necessary to move rapidly down the stream of time, scanning only here and there some single era pregnant with Chronology. But, ere we leave the period we have so closely followed, let it be asseverated once again : that there is but one single scale on which they fit, and that their concert is accompanied by the Music of the Spheres which still keeps time for us.

2D SACRED, 8TH CIVIL MONTH.

Thursday, the 15th. In the Wilderness of Sin. Ex. xxi. 1.

Friday, the 16th. When they "murmured."

Saturday, the 17th. Quails sent at even, xvi. 13.

Sunday, the 18th. Manna in the "morning," 15.

Monday, the 19th. Some stale manna, xvi. 20.

Friday, the 23d. "Sixth day of the week," xvi. 22, 23.

Saturday, the 24th. "Seventh day," xvi. 27.

3D SACRED, OR 9TH CIVIL MONTH.

Friday, the 1st. Wilderness of Sinai, Ex. xix. 1.

Sabbath, 2d.

Sunday, the 3d.
Monday, the 4th. } "to-day and to-morrow," Ex. xix. 10.

Tuesday, the 5th. Delivery of "*The* LAW" on the "third day" of the week, the 50th day or Pentecost after Passover, xix. 11.

Monday, the 11th. Moses went up into the mount for 40 days and 40 nights, and Israel made

herself a Molten Calf! (this may be taken in both senses.)

2514 A. M. 1482 B. C.
2515 A. M. 1481 B. C.

Seti II. ascends; reigns about 12 years. Such was the confusion in Egypt incident upon the Exodus that it is with difficulty the monuments can be intelligently made out. They yield 4 different dates for the Setis, and at least two for Mineptah. Seti II. was also a "Mineptah." This Seti could not have been the "first-born" of the Mineptah of the Exodus, but may have been a brother. Such was now the dearth of labor in Egypt, that Seti's own tomb was never finished, a fact which has added to the confusion, hereabout, among Egyptologists: "M. Maspero knew that the period of the three brief reigns following Mineptah's was an era of contested successions" (naturally) "and he "finds '*only* in the years that *precede* and follow Seti II. conditions favorable to an Exode.'" (*Stone Lectures*). So far as the Hebrew Exodus is concerned the "Great Harris Papyrus of Rameses III." may be dismissed at once because it is agreed by all that the Kings of the XVIIIth Dynasty "knew Joseph." This dynasty was succeeded by the XIXth, which *did not*. In it the Exodus must have occurred. But Rameses III. was the 2d (or third) Pharaoh of the XXth Dynasty. Therefore that Exodus was *another*. Perhaps it was the hated Edom moving

out, while "the banished people of Egypt," referred to in the Harris Papyrus, were the true descendants of the XVIIIth moving back! Or it may have been the Exode of the Gadelians, which also occurred in the margin of these two (XIXth and XXth) Dynasty.

The chief cause of this confusion *within* the Church, has been the difficulty of finding a Pharaoh who himself (*in persona*) was drowned in the Red Sea.

Save however the one reference of David (Ps. cxxxvi. 15), which has a full military significance without the absolute drowning of the King himself, there is no other that demands it. And a scrutiny of Ex. xiv. 23–31, recounting the actual overthrow, and of Miriam's song with Moses concerning it, will fail to find any evidence that Pharaoh himself was lost. Indeed the Judgment upon him was more bitter that he went back with but a remnant. And finally, to those who are familiar with the genius of Egyptian monuments there is no surprise that they are silent on all these incidents.

2516 A. M.	1480 B. C.
2517 "	1479 "
2518 "	1478 "
2519 "	1477 "
2520 "	1476 "
2521 "	1475 "
2522 "	1474 "

2523 A. M.	1473 B. C.
2524 "	1472 "
2525 "	1471 "
2526 "	1470 "
2527 "	1469 "

Sephtah and Tausri (King and Queen of Egypt), ascend (middle of the year) and reign 7 years.

2528 A. M.	1468 B. C.
2529 "	1467 "
2530 "	1466 "
2531 "	1465 "
2532 "	1464 "
2533 "	1463 "
2534 "	1462 "

Anarchy and heretical kings in Egypt for 23 years after Sephtah's death, and the XIXth Dynasty ends—just as Israel *begins* to " divide the land " of Palestine.

2535 A. M.	1461 B. C.
2536 "	1460 "
2537 "	1459 "
2538 "	1458 "
2539 "	1457 "
2540 "	1456 "
2541 "	1455 "
2542 "	1454 "
2543 "	1453 "
2544 "	1452 "

2545 A. M.	1451 B. C.
2546 "	1450 "
2547 "	1449 "
2548 "	1448 "
2549 "	1447 "
2550 "	1446 "
2551 "	1445 "
2552 "	1444 "

Conquest of Heshbon. Thence to 2852 A. M. (*q. v.*) is the 300 years. (Jud. xi. whole chapter and particularly verse 26.)

Death of Aaron, Sabbath 1st day, 11th Civil (5 Sacred) month.

2553 A. M. 1443 B. C.

Death of Moses. Sabbath, 5th day of 6th month. (12th Sacred) (Deut. xxxi. 2,—xxxiv. 1–7), VIIth year of the Cycle, Mourning for Moses (30 days) begins Sunday 6th of 6th Month. (Deut. xxxiv. 8.)

Mourning for Moses ends on Monday, 6th of 7th month (1st Sacred) (Deut. xxxiv. 8.) Israel moves to Jordan's banks. Tuesday 7th day of 7th month (civil) Josh. I. i. 10–11, III. 1. Passage of the Jordan on third day thereafter; Wednesday, Thursday, FRIDAY the 10th of 7th month. Civil (1st Sacred Josh. iv. 19). It is by backing the record up from this day which is specifically given or by reversing the record that we arrive at the day of Moses' death, which was his 120th *birthday*, hence by reversing 120 years we come to his actual birth, and

thence down again to his 40th and 80th years whose absolute birthdays settle the several questions of Chronology (*in loco*). For the discussion of the events of the next few years, *vide* Study Number Two, Our Race, Series One. Jericho and Ai eventually captured, Treaty made with the Gibeonites, and the year ends with a temporary peace, or at least cessation of hostile efforts against the invaders.

N. B. With the death of Moses the period of Joshua's Judgeship begins. It lasts 20 years or to 2573 A. M., when Joshua dies, 110 years old. But it is also to be noticed that the "*Period of the Judges*," as such, strictly commences with their appointment by Moses himself, according to Jethro's advice, in 2513 A. M.! From thence to 2963 A. M. when David removed them and made his own Sons chief rulers in their stead (2 Sam. viii. 14–15–18) is exactly 450 years as recorded by Saint Paul (Acts xiii. 17–20). The several eras given by St. Paul *overlap*, and he knew of what he was writing when he wrote as he did. The Prophet Nathan himself refers (2 Sam. vii. 11) to the original appointment of Judges by Moses and brings their period down into David's reign, therefore overlapping both the wilderness and Saul's reign! The sentence in which Saint Paul sums up the Chronology of Israel is a very complex one, and the absolute facts must be understood before it can be fairly criticised. Finally the "Period of the Judges" may be broadly understood

as extending from their creation by Moses in 2513 A. M. to 2663 A. M. when the *Book* of Samuel ends. (2 Sam. xxiv).

2554 A. M. 1442 B. C.

The first "Sabbaic" year spent in the land. The 10th day of the 7th sacred month (1st Civil) was the day of Atonement, and the Sabbatic festival commenced at *that* time (*vide* Levit. xxv. 2, 9, 21, etc., note the word "*then*"). Now to prove that 2554 A. M. was Sabbatic, or seven fold, note that 2554 A. M. = 2555 Ast. (*i. e.* duration). 2555 ÷ 7 = 365. Note now that according to the Sabbatic Law the next six years they were to "sow and reap." These were 2555, 2556, 2557, 2558, 2559, 2560, A. M. and bring us to 2561, which was the 366th Sabbatic year and found Israel *resting* for the first time "in their possessions." Note now that the count to reach the first Jubilee must begin with and include the next year. Hence 2561 + 49 = 2610 was the 7th Sabbatic year from the Sabbath following the Division and Rest in their possessions. Hence the NEXT year, *i. e.* 2611 A. M. was the first Jubilee Year, *q. v.*

During this first Sabbatic year 2554 A. M. spent in the land, Israel had rest, and the events recorded in Joshua viii. took place, *vide* also Study Number Two, page 51.

2555 A. M. 1441 B. C.

JOSHUA'S LONG DAY. Tuesday, Wednesday, 24–25 of 4th Civic (10th Sacred) month at the 1st winter Solstice of the 365th Sabbatic Cycle from Creation or at the end of the first quarter of the 2556th year of Astronomic Duration, (1 week day, Wednesday, *intercalated*, which was 40 minutes too much, as the stoppage was only 23 hours, 20 minutes, *vide* Study Number Two, Series One.)

2556 A. M. 1440 B. C.

Israel at war with the northern tribes of Palestine.

2557 A. M. 1439 B. C.

With the *Sacred* year, which commences in the middle (VIIth civil month) of this one, Israel's wars being over, she *commences* to "divide the land." Her old oppressor, the XIXth Dynasty of Egypt, passes out of existence at about the same time. The events of the "division" last about three years.

2558 A. M. 1438 B. C.

The division of the land continues. The XXth Dynasty of Egypt commences under Amenmes, length of reign unknown, Dynasty lasts about 283 years. It was contemporary with the Judges of Israel.

Speaking with reference to the XXth Dynasty, the Premier Chronologist of the British Chronolog-

ical Society says "an astronomical ceiling in the ancient palace of these kings indicates an (isolated) date of 2730 A. M.; and eclipses mentioned by Assyrian monarchs, as well as the determination of the dates of the month on the Ancient Hebrew Solar Cycle, a splendid astronomical line of time, show that the 20th and 21st Dynasties could only have existed between 2558 and 3029 A. M. We cannot now move any part of Egyptian history without also moving Hebrew History, and that again cannot be disturbed without rejecting Assyrian Records."

2559 A. M. 1437 B. C.
2560 " 1436 "

The Division of the land ends, Caleb, and the daughters of Zelophehad, obtain their inheritance, and the beginning of the Sacred year finds all Israel in her possessions. They sow this year, and reap for *three*, *i. e.* for 2560, 2561 and 2562 A. M.

2561 A. M. 1435 B. C.

The second Sabbatic year spent in the land, in general terms, but the first Sabbatic year spent by each family in its own possessions. 2561 A. M. $= 2562$ Ast. $2562 \div 7 = 366$. Therefore a Sabbatic year. From the *end* of this year the count for determination of the Jubilee begins. 7×7 years scored off and the *next* is Jubilee $7 \times 7 = 49$, $49 + 1 = 50$, $2561 + 50 = 2611$. *The Jubilee year* and the *first* one spent in the Land.

2562 A. M. 1434 B. C.

An "eighth" year. They sow, but still eat of the harvest of 2560 A. M. until the new corn is ripe, which becomes so in the middle of the year, or after the Sacred year begins, at which time Israel had been in the land just 9 years. With the year 2562 A. M. now under consideration,

THE JUBILEE COUNT BEGINS.

It is also noticeable that it is the 49th year since the year of the Exodus. Thus 2513 + 49 = 2562. It is also to be noted that 2513 was a jubilee reckoning from the 30th year of Moses, or his elevation to the High Priest-hood. To wit: Moses 30 years old 2463 A. M. add $7 \times 7 = 49$ years = 2512, add 1, making 50 in all, and we reach 2513 A. M., the Exodus, and in its 7th month the great Jubilee of deliverance began. 2562 A. M. is thus a Jubilee from the elevation of Moses, and through the Exodus, but still it is not a Jubilee on the Regular Scale determined by "the Law" and instituted by Joshua, which only took effect after Israel had not only come "into the land," *but individually "into its possessions."* All this is absolutely rigid Logic, and Chronology and reveals for the first time the true sequence of the Sabbatic and Jubilee years. From this discovery also springs new light upon the prophecies dependent upon Jubilee periods.

We will therefore establish a rule for discovering whether any given year is a Jubilee, to wit: Determine its place upon the true A. M. Scale: Diminish this by 2561: Divide the result by 49: If 1 is left as a remainder the year is a Jubilee year. Thus 2611 A. M.—2561 = 50; 50 ÷ 49 = 1 and 1 remainder therefore it is a Jubilee year and was in fact the *First* Jubilee year upon Joshua's Scale. It occurred during the 40 years of rest that followed the Chusan oppression (Jud. iii. 8,) and was celebrated under Othniel 30 years after he had delivered Israel (Jud. iii. 11.). As another example take the 18th year of Josiah, wherein he celebrated the great Passover, was it a Jubilee year as generally supposed? Referring to Study No. Two, page 157, it will be seen that this year was 3382 A. M. Applying the rule we therefore have the following 3382—2561 = 821, 821 ÷ 49 = 16, with 37 as a remainder! hence it was *not* a Jubilee, nor was it even a Sabbatic year because 3382 A. M. = 3383 Ast. and 3383 ÷ 7 does not divide even, there is a remainder of 2. The year 3380, however, was a Sabbatic year, and with the next year a most important count begins *vide* Study No. Two, page 156. See also Study Number Four, page 95, *note.*

2563	A. M.	1433	B. C.
2564	"	1432	"
2565	"	1431	"
2466	"	1430	"

2467	A. M.	1429	B. C.
2568	"	1428	"
2569	"	1427	"
2570	"	1426	"
2571	"	1425	"
2572	"	1424	"
2573	"	1423	"

Joshua died, aged 110 years, after judging Israel 20 years. As Joshua was 90 years old at the Passage of the Jordan; he was born in the year 2463 A. M., which year we have already found to figure so prominently in the life of Moses and upon the Prophetic, Jubilee, and Sabbatic Scales. The length of his life was the same as that of Joseph, whose bones he conveyed to their final resting place. Now it is significant that the year which marked the legal age of the great lawgiver Moses, should have also marked the birth of his successor, although the latter was destined to survive him for but 20 years.

Joshua's period of Judgeship is generally placed at 25 years, chiefly upon the authority of Josephus, though others seek to strengthen the period by assuming without a shadow of authority that Joshua and Caleb were of the same age. The two spies were of the generation that made the exodus from Egypt, its sole survivors, but this fact alone had no more to do with their relative ages than it had with that of Moses himself. (When Joshua blessed Caleb he was then 12 years his senior!)

As to Josephus, readers who are familiar with him and his Commentators have always been at a loss to determine his actual system of Chronology. The fact is he had none, as Havercamp admits in a chronological notice prefixed to his edition of that historian's works.*

However, we have nothing to do with Josephus in this matter; we are harmonizing the Chronology of the Scriptures, and do not find it necessary to go beyond the purest source to which Josephus could himself have appealed. †

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* For instance Playfair gives the Era of Creation according to Josephus as 5555 B. C., Jackson as 5481 B. C., Hales as 5402 B. C., the Universal History as 4698 B. C. Moreover there is not only an entire lack of System to his general figures so far as scholars have been able to interpret them but he manifestly errs in several important subordinate eras that he cites; for instance to give but one besides the Joshua Judgeship. Josephus makes the interval between the Deluge and the Call of Abraham to have been 367 years instead of 426½.

† In Study Number Six we shall give (D. V.) the continued Chronology of the Scriptures from Creation down to the XVIIIth Dynasty, and in future Studies we hope to complete the Chronological Canon of Time. In the mean time we have now surveyed enough of the Skeleton of History to enable us to proceed understandingly to our special and present task.

THE RENEWAL OF HISTORY;

OR,

Eochaidh, the Heremonn.

PART III.

PHAREZ AND ZARAH;

Their Genealogies Harmonized.

"The Sceptre shall not depart from JUDAH, nor a Lawgiver from between his feet until Shiloh (REST) *come; and unto him* (JUDAH!) *shall the gathering of the people be."*

Gen. xlix. 10.

"Ought ye not to know that the Lord God of Israel gave the Kingdom over Israel to David forever, to him and to his sons by a covenant of Salt?"

II Chron. xiii. 5.

THE ROYAL TRIBE.

The Lines of Pharez and Zarah.

We have already traced the separated lines of Pharez and Zarah down to the generation which marked their junction in the marriage of Eochaidh the Heremonn of Ireland with Tea Tephi, the daughter of Zedekiah.

With the former begins the Milesian line of Irish kings, and with the latter we have hitherto been taught to consider that the line of David ended.

The readers of these Studies,—mere outlines of the new and true History of Our Race,—know enough to the contrary to be willing to pursue the investigation to its legitimate end and consequences.

Before we resume the story, however, it will be well to glance at the genealogies of these two lines of Judah and show that they agree, and that the junction was both a natural and a possible one.

It is our purpose in some future study to consider the subject of genealogy in a consecutive survey from Adam down to Victoria Duff, the 153d generation since Creation; at present we are

only concerned with twenty-seven generations from Judah to Tea Tephi.

These, so far as the line of Pharez is concerned, are found in the Bible (Gen., Ex., Chron. and Kings) and amount to three times the Judgment number ($3 \times 9 = 27$); or if we count Judah himself as one (1), then all the generations in the line of Pharez are fourteen to Abijah, and fourteen more to Tea Tephi, twenty-eight in all.

The generations of the rival line of Zarah, scismatic from the first, are two sets of thirteen or twenty-six in all to Heremonn, the son of Gallam, or William the Conqueror of Ireland. Thus from Zarah to Lamh Fionn inclusive are thirteen generations, and from his son, Heber, to Heremonn who married Tea Tephi are thirteen generations.

We obtain these generations from sundry Chronicles of Ireland, and they are not only independent authorities, but are so explicit in their subordinate enumerations which span disjointed eras, that there can be no mistake in our list. It is also to be noted that they are of course innocent of our present work of harmonizing them with Biblical data.

The result which we now offer should quash the objection that "Heremonn could not have been the contemporary of Tea Tephi." He was the twenty-sixth, and she the twenty-seventh, generation from Judah, and there is margin enough had the mere numerical discrepancy been even

THE GENEALOGIES OF TEA TEPHI—JEREMIAH'S WARD, AND EOCHAIDH, THE HEREMONN; HARMONIZED.

1 ABRAHAM,

Ishmael, 2 ISAAC,

3 JACOB, — 1 ESAU,

4 JUDAH, — JOSEPH, LEVI, — 2 Eliphaz,

1 Pharez. 1 Zarah, Ephraim, 3 Amelek,
2 Esrom, Rephah, Kohath, 4 Thardan,
3 Aram, Zimri, 2 Ethan, Telah, 5 Walid,*
4 Aminadab, Zabdi, 3 Mahol, Tohan, Laadan, Amram, 6 Riyain,†
5 Nashon, Carmi, Heman, 4 Caicol, Darda, Ammihud, Elishama, Nun, MOSES. 7 Darem,‡
6 Salmon, Achan, 5 Gadhol, Erichthonius, Joshua, Exodus.
7 Boaz, 6 Easru, Tros,
8 Obed, 7 Sru, Assaracus,
9 Jesse, Capyo,
10 David, Anchyas,
11 Solomon, ÆNEAS,
12 Rehoboam, Cadmus, 8 Heber Scot, 1 Seara,
13 Abijah, 9 Boamhain, 2 Parthalon = Ealga.
14 Asa, 10 Ayhaimhain, 3 Adhea,
15 Jehosophat, 11 Tait,
16 Jehoram, 12 Aghenoin, Heber.
17 Ahaziah, Ealloid, 13 Lamh Fionn, Lamnh Glas. Cing Caicer.
18 Joash, 14 Heber,
19 Amaziah, 15 Adhnoin,
20 Jotham, 16 Feabla Glas,
21 Ahaz, 17 Neanuail,
22 Hezekiah, 18 Nuaghadh,
23 Manasseh, 19 Alloid,
24 Amon, 20 Earchada,
25 Josiah, 21 Deagfatha,
26 Zedekiah, 22 Bratha,
23 Breogan, Tailte,
24 Bille,
25 Gallam,

27 Tea Tephi. = 26 Heremonn, Heber, Amhergin,

Married

* or Seti I.
† or Rameses I.
‡ or Mineptah.

greater. This is manifest from a comparison of the ancestry of Moses and Joshua, who were certainly contemporaries, although Moses was but the third from Levi, while Joshua was the ninth from his brother Joseph!

In the long run therefore, say twenty-seven odd generations in two such important lines, we may fairly recognize the naturalness of this parallelism.

We should expect, moreover, the line of Zarah to be shorter than that of Pharez, since the latter had two children when he entered Egypt, while as yet Zarah had none. It is also to be noted that many of the generations and reigns in the line of Pharez were very short.

The table here submitted explains itself and will be found advantageous in a reperusal of Study Number Four.

We have introduced the line of Esau in a parallel column because Walid the fifth from Isaac through Esau was Seti I. of the XIX th Dynasty, —the one that "knew not Joseph."

This king married Tuaa the granddaughter of Amenophis III. whose wife was Saia the daughter of a notable king and queen of Mesopotamia,—believed to have been Mohul or Fenesia Farsa, then famous in those regions whither he had repaired from Egypt to prosecute his studies in language.

The son of this marriage, Seti I., and of his

wife, Tuaa, was Riyain or Rameses II., the redoubtable Pharaoh of Oppression. This Riyain had a daughter Scota whom Gadhol, the Milesian so called by anachronism, married. The son of Riyain was Darem, who was the famous Mineptah of the Exodus.

The genealogy of Darda, the founder of the Trojan line is given to Æneas who carried its traditions to Rome. The sons of Sru are important, Cadmus being known on account of his itineraries in many lands, and Seara being the father of Parthalon, one of the primitive settlers in Ireland. This information is found in some histories (*vide* O'Halloran) but is printed in small type because it is doubtful, it being at least possible that Parthalon was a pure Danaan.

Caicer the Druid, so far as generations are concerned, is seen to have been a contemporary of Asa. The three generations preceding these two personages were stormy ones. It was in them that Israel sought its tents and left David's house to take care of itself, while in the Milesian line the sons of Zarah left Scythia for the West.

It will be noted, however, that in this table there has been no attempt to meet the chronological parallelism, it having been sacrificed for the more valuable purpose, in present connection, of harmonizing the generations numerically.

Finally, it will be remarked that the numerous Hebrew names found in the Mileso Irish geneal-

ogy have a significant bearing upon the derivation. Down to Gadhol every name is Biblical, Easru and Sru are equally so, and are similar to *Esau* and *Esrom.* In *Boamhain* we see a relative to *Boaz* and *Rehoboam.* Heber Scot is of similar Hebrew derivation and obvious meaning, there being three Hebers in the Milesian line, relatively quite as many repetitions of this favorite ancestral name as we find in the Bible itself. Bille and Gallam complete the list with Hebraic significance to the philologist. Indeed, we doubt not, that the whole of them are quite as susceptible of Hebrew derivation as Parthalon (Bartholomew) and Earchada.

With these preliminaries, set forth in parts I., II. and III., we are now ready to resume and conclude the story of Tea Tephi, as involved in that of Eochaidh the Heremonn.

THE RENEWAL OF HISTORY;

OR,

Eochaidh, the Heremonn.

PART IV.

The Knight of the Scarlet Thread.

"*Thus saith the Lord God:*
Remove the diadem, and take off the crown:
This (shall) not (be) the same:
Exalt the low and abase the high.
I will overturn, overturn, overturn it;
And it shall not be (his), whose right it is, until He come,
And I will give it (Him)."

Ezek. xxi: 26, 27.

THE RENEWAL OF HISTORY.

William the Conqueror.

We have now arrived at the most intricate section of the Milesian annals, and can afford to work more carefully among the confused accounts of what the several most important chronicles relate. In preparing our own mosaic, we have consulted all the leading authorities within reach* and that any harmony has resulted, has been chiefly due to the synchronizing power of the *true* Chronology.

It is astonishing how a rigid adherence to the correct A. M. Scale of Time dissolves the quandaries of the various writers and sets the Milesian story into order, drawing here and there from some incidental fact, and systematizing the Chronology of all.

The comparison of our story with any single one of these authorities will probably be unsat-

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* Henessey's translation of Mac Firbis' *Chronicon Scotorum.* Boetius' *Scotorum Historiae*, O'Halloran's History of Ireland, Haverty's History of Ireland, Feilden, Burns and others, all of which later histories draw directly from the Annals of the Four Masters, from Keating, Pineda, and from independent Antiques.

isfactory; the comparison of any two of them, among themselves only, will be still more so. If all be spread before the reader (as they now are before the writer), and in their perusal he shall hold the true Chronology in view, the reasons for our own co-ordination of the recorded events, and the strength of our position will grow into conviction. With these remarks we now proceed to our special task which is to set in due array the Western incidents that surrounded The Renewal of History, for this in effect was what resulted from the transfer of the Throne Seat—Bethel—to the Isles.

The course of empire has ever been westward, but there are several distinct phases in the progress. The kingdom itself, as represented in the main body of "Israel," found its way so slowly to this little sanctuary, and in columns so disconnected that they little realized their common origin, or the object of the gathering, but it was at the very start that God set up the Ensign and the Royal Lode-stone unto which they ultimately found their devious way and around which they are now united.

In order to effect a junction with the previous Study, we shall commence our investigations with a succinct recital of the history and fortunes of Gollamh, or Guillam (William the Conqueror of Ireland).

He is usually known as Milesius, the Soldier

of Spain (*Miles-Hispaniæ*); was born *circa* 3352 A. M., and was the son of Bille, the son of Breogan. He was thus the nephew of Taite, the famous Mileso-Danaan Queen, a fact as already noted, which bears out the close commercial and dynastic intercourse which existed between the two countries long before the Milesian conquest of arms. "What other children were born to Bille we are not told, but this son Gollamh cuts a most conspicuous figure in our Annals." (O'Halloran).

"This young hero greatly distinguished himself in feats of arms in many campaigns he made with his uncles." His education was very thorough and at the age of eighteen he entered the army.

It was in the navy, however, for in fact the two services among these maritime people were combined, that his chief laurels were won. For twelve years he was engaged in the most active adventures in Spanish and more Northern quarters, and his fleets carried subjection along the Fomorian and Danish coasts.

Their frequent presence in British and Irish ports secured a tacit recognition of that commercial supremacy which down the ages has ever accompanied the transplanted flag of Anglo-Saxon Tarshish.

Milesius goes East.

"Everything gave way to the arms of these (so-called) adventurers, and peace and subordination being established (far and wide), Gollamh, impatient of new laurels, solicited (3381 A. M.) his father's permission to assist their Phœnician ancestors, then greatly disturbed by continental wars. This proves that a constant intercourse was kept up between them for the sake of commerce and other advantages."

In the far East the "Times of the Gentiles" had already begun (3377 A. M.) and the dream of conquest evolved in the Head of Gold had already commenced to materialize into overt acts. The rich realm of Phœnicia (or Syria, or Scythia, as we have seen to be its equally appropriate designation), had fallen beneath the glance of Chaldea, and the Eastern sons of Zarah had naturally appealed for aid to their Western cousins whose even more opulous settlements were stretched from Carthage westward to the coasts of Ireland,—for they were those of Western Tarshish itself!

"To this request Bille consented, and with a well-appointed fleet of thirty ships and a selected number of intrepid warriors, Gollamh weighed anchor from the harbor of Corunna for Syria." At this time (3381–2 A. M.) he was about thirty years old,—the well-seasoned military age.

But "it appears that war was not the sole busi-

ness of this equipment, for in this fleet were embarked twelve youths of uncommon learning and abilities, who were directed to make remarks on whatever they found new, either in astronomy, navigation, arts, sciences, or manufactures."

"They were to communicate their remarks and discoveries to each other, and keep an exact account of whatever was worthy of notice."

It was, in fact, a travelling college, destined and intended to remain away from home a long time. The means of Western Tarshish were unlimited; they sent their sons East for knowledge, as do the Japanese and Chinese of our day, and expected them to remain away long enough to complete a school and university education.

From these parallel circumstances, repeated before our very eyes, we may place the ages of these youth from eight to twenty years; and hence the time the expedition is chronicled to have been away—some twelve years—will not seem exorbitant, for the very thing obtains among the students in our midst.

Gollamh "was received with distinguished honors by the Phœnicians, and in order to bind him firmer to their interest, Riffleoir" (Ethbaal, a contemporary of Josiah) "gave the young Spaniard (for he was from a Hespanian region named from the more ancient Heshbon) his daughter Scang for a wife. We are told that he not only repelled and defeated the invaders of

the country, but greatly increased their borders and procured for them a lasting peace."

"During the course of these victories he had two sons by Scang, Don and Arieach."

"His noble carriage, his success, and this increase to his family, so endeared him to the people, that Riffleoir (Ethbaal), old and suspicious, became highly alarmed and jealous lest he might attempt, as his ancestors did, to wrest the crown from his family. A council was called, and it was agreed to despatch Gollamh privately."

"But secretly as this resolution was taken, he got timely scent of it. He feigned an indisposition till his fleet was made ready, which was done with great privacy, and then with a chosen party he broke into the palace, putting to the sword all opposers, and particularly the ungenerous Riffleoir."

> "Milesius slew the monarch in his palace,
> Assisted by his brave Gadelian troops,
> Then sailed away, and left th' ungrateful shore,
> And landed on the Egyptian coast." *

Adventures in Egypt.

"From Phoenicia he proceeded to Egypt, and offered his services to Pharoah (*Nectonebus*, (Feilden), or Necho (Totten), whose country had

* Keating, History of Ireland, p. 42; from the ancient Chronicles.

been assailed on every side by different invaders, but particularly by the Ethiopians." (O'Halloran)

The arrival of Gollamh in Egypt was *circa* 3386 A. M., Necho's third year, and as his stay was only seven or eight years (*vide* MacFirbis and O'Halloran) he could have had no part in the overthrow of Josiah; but that the presence of this redoubtable warrior and scholar in Eastern parts was unknown to Daniel, Jeremiah and Ezekiel, is not to be admitted.

By Necho "so celebrated a commander was received with open arms. He was assigned a distinguished part in the army, and by degrees attained to the chief command. His first care was to establish exact discipline among the troops, and then he led them against the enemy. His measures were so just, and his orders so well executed, that success generally attended his standard.

"As the highest mark of gratitude and approbation, Pharoah gave him to wife his daughter Scota" (some imply his sister, *i. e.*, the daughter of Psammetichus I., the father of Necho). (3388 A. M.)

"His Scythian wife, Scang, had died before he left Phœnicia," and this Egyptian princess was called Scota for the same reason that the original Scota, of the days of Niul, had received it; it was in fact as familiar a family name in Egypt,

Phœnicia, and Palestine, as it was in Western Tarshish.

"By her (Scota) he had two sons born in Egypt, Heber-fionn and Amhergin"; O'Halloran takes the birth of Heber to have been about five years after Gollamh arrived in Egypt. I should place it earlier (3389 A. M.), and that of Amhergin closely after (3390 A. M.) because—

"He remained in Egypt for a considerable time after (the birth of Heber, though only seven or eight years in all), and it is particularly noted that the *literati* in his train were instructed in all the wisdom and learning of the Egyptians."

Searching the Records.

The birth of Amhergin, whom he destined for the priesthood, brought the prophecy of Caicer, the Druid, to his remembrance,—that the posterity of Gadelas should obtain possession of a Western Isle.

The studies of his literary following had probably unearthed a mass of corroboratory legend in this the very scene of Gadel's youth, and Milesius chafed not only to pursue the subject in other and related quarters, but to return to regions nearer to the destined scene of its accomplishment.

"Confident in the truth of the prophecy (which as we have seen persistently repeats itself down the generations of the Milesian story) he fitted

out and provisioned sixty ships, took leave of the Egyptian court, sailed down the Nile into the Mediterranean, and proceeded first to Thrace (both Greece and Asia Minor, for tradition traces him at this time to the region of Troy, as well as to the Caspian borders, probably the eastern end of the Black Sea where the rich and famous Danaan colonies of Colchis had formerly flourished. He was evidently searching the ancestral records—and verifying the prophecy as to Empire which pertained unto his Race), where he landed." (3393 A. M.)

"Here the Princess Scota was delivered of a son whom he named Ir," and he studiously prosecuted his investigations in relation to the history of his race, and Caicer's prophecy.

"From Thrace Milesius repaired across the Mediterranean, and most naturally, to the neighborhood of Carthage (ancient Getulia and also of ancestral interest). (3393 A. M.)

Remaining there for some time, Scota bore to him another son, whom Gollamh named Solpa. He was the sixth legitimate son of Milesius, and was afterwards called "the Swordsman." (Scota's last son was named Aranam (Aaron?) and was born in Spain soon after Gollamh's eventual return). (3394 A. M.)

"But Gollamh's long (twelve years) absence from Spain with so large a force, and the great age of his father (Bille) had encouraged the

borderers to renew their hostilities. The country was in the utmost distress and he was conjured to hasten his departure," that is his return home.

Other accounts relate the cause of his leaving Egypt, and the sequence of his subsequent travels somewhat differently, but our own studies enable us to tell the story in a logical and chronological manner, and we leave the matter of adjudication with our readers.

It is, at any rate, certain, that Milesius did not leave Egypt until he had sojourned there for a considerable time, and that he stopped, en route homewards, along an itinerary most naturally mapped out by the earlier history of his race, and delayed in Carthaginian regions until the full expiration of his twelve years of travel.

The Return to Spain.

At the latter place the news of the exigency in Spanish matters became too urgent to admit of delaying his return home any further. He had already expended a year in this roundabout homeward journey, but one by no means unprofitable in formulating the ultimate Milesian policy.

Milesius now devoted himself to the preparations for the final stage of his voyage, the homeward one, and it was high time. He therefore got his ships into full fighting commission, increasing their number, recruiting his following,

and soon found himself once more an admiral indeed. He was forty-two, and at the prime of as varied an experience as ever fell to the lot of any warrior in the quest of empire. Those, too, of his crew who had survived the long series of adventures in the East were equally matured, and together with the young scholars, now fully grown to man's estate, were eager for the scenes before them.

His plans were deeply laid, for his first object was to suppress the maritime enemies and pirates who were infesting the borders from the North. He therefore utilized his fleet for this purpose, merely touching at his native land long enough to place the ladies of his suite in safety at a fortified harbor. This was speedily accomplished, and he proceeded North and overwhelmed the pirates and their strongholds.

Arriving in due course at the kingdom of the Picts, formerly called Albania, now Scotland, he landed and plundered the country, carrying the booty on board his ships. His next step was to form an alliance of friendship with Fiacha, the ruling monarch of Ireland, and to be attracted by the charms of Muiream, the daughter of Eire, McGreim, the son of Carmada, the son of Eochaidh, the son of Ealthaim, who was the brother of the elder Breas.

The compact with the Danaans effected, and the disorders on the high seas being for the time

suppressed; Gollamh set sail again, and finally, for Spain.

He returned by the route he had approached, passing back around by the North of England and down through the Channel; and, arriving at last upon the coast of Biscay in Spain, he unloaded his ships and set all his forces ashore.

"He found the greatest disorder prevailing everywhere, but the report of his return gave new courage to the realm. He thereupon rejoined his countrymen, and with their united forces, after fifty-four battles, routed the Goths (?) and drove them out of the kingdom."

It required some three years to accomplish all this, but at last peace and happiness was restored to the land, and early in this third year (3396 A. M.) he married Muiream, the Irish princess, whose beauty had attracted his attention on the occasion of his late successful naval enterprise.

Eochaidh the Heremonn.

Eochaidh, the Heremonn, or Heremon as he is generally called, was the fruit of this marriage, and was born at the beginning of the next year (3397 A. M.) Three years later Bille died, at an advanced age, and the kingdom then devolved upon Milesius. This was the year 3400 A. M., from which his reign extended just thirty years and closely synchronizes with that of the three sons of Carmada in Ireland.

It was a grand and peaceful reign, until at least the last decade, and although Gollamh never lost sight of the ultimate policy of the Milesians—the final occupation of Hibernia,—still, for his Irish queen's sake and his friendship for Carmada and his three sons, whose thirty years of joint reign ran so nearly with his own, he forbore to put his more positive projects into operation.

In the meantime, a natural jealousy grew up between the rival queens, and Scota tirelessly urged the insular conquest, for part in which she had come West. The monarch, however, was not only firm in his resolution, but perhaps conceived that a more peaceful solution of the question might ultimately result through Eochaidh himself.

At any rate the lad grew in favor with his father, and rapidly developed a taste for the very pursuits that had made the king himself so famous. He was the eighth and last of the legitimate princes of Spain.*

At length, when Eochaidh had arrived at his tenth year, Milesius determined to send him to Ireland to complete his education. There was perhaps some subtle tact in the project, but if so, the fame of Irish learning concealed it, and its *entente cordiale* was still further manifested by

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* Milesius had twenty-four other sons.

the permission granted, with seeming reluctance, for Muiream herself to accompany him and superintend the task.

To the Egyptian side of the family, and, for that matter, to the Phœnician, the Exodus, or rather Anabasis, of the Danaan queen and her son was a relief, and they improved its decade, for it was not final as they fondly hoped. In the meantime for the prince himself it was a most important era.

Muiream.

His mother's name, as we have intimated, was the equivalent of Miriam or Mary. She was not only a pure descendant of the Tuatha de Danaans, but was strangely impressed with a presentiment that somehow in her the line in due time would become extinct. It was long before the battle of Invercolpe (Drogheda), and although she never lived to be the last surviving child and heir of the old Ard Ri, Mac Graeme (Son of the Sun), nevertheless in subtle premonition of what the Fates had yet in store, the constant tenor of her private converse with Eochaidh, was the impending downfall of her house.

It came to pass, but not exactly as she dreamed, and the sunset of this noble line of Danaan kings was very glorious, nor yet without the promise of a still more gorgeous dawn beyond.

By Irish law the female line was fully recog-

nized, and Muiream was destined to preserve it in a Providential manner by her very marriage. But this is an unwarranted anticipation of our tale; it is merely to be noted that Eochaidh, the Heremonn, inherited the Danaan succession as well as the Milesian through his parents. A parallel case is found in England's history, where the ancient line of Egbert comes back through the marriage of Mathilda with Henry I.

Muiream was well equipped to superintend the schooling of any one, particularly of her own son. Carefully educated in the storied greatness of her own people, and more than usually learned in all the Druid mysteries which could be shared by women, nor were they few in royal quarters, she had been most tenderly reared in her grandfather's court, amid surroundings which at an early age had fully developed her superiority and queenly parts. She was the embodiment of an old regime, older by far than its brief Irish past (75 years at that time) and its total short duration (93 years), and clung to its traditions with an open and determined constancy and affection.

She possessed the power of persuasion, that subtle gift that comes of faith in what one teaches, and she lost no opportunity to mould her son, who in reality was birth-marked a Danaan and responded to her impress.

To Muiream the Milesian union had been at

first distasteful, hence its original delay. But Milesius was a chivalrous soldier, and actually won her love before he gained her hand. The hand of Destiny is still seen in some marriages that at the first proposal meet with anything but quick response from all concerned, yet in the end find deeper reasons and a sound philosophy!

As a matter of fact the union had resulted in naught but good, and the queen's life had its full share of woman's joys; nor was it stripped of a far grander mission, of which she acquitted herself supremely well. To Muiream's perception, in spite of the Danaan throne, the Milesian conquest of her native land was an accomplished fact—commerce had already won the issue. We can point out parallels to-day, which, like that of Ireland in that early age, are simply waiting for acknowledgment—not necessarily the stroke of clashing arms.

A Quiet Conquest.

The land itself was entering upon its Golden Era, its art, its literature, its culture, had already made it famous throughout Europe; but it was commerce that had developed it; and that the island owed to the Phœnicians, and latterly to their western representatives, the Milesian merchant princes—the great "middle men" of ancient ocean trade until fate made them principals, moved them to the west, and destroyed their eastern market-place.

It is true, there was a decisive battle in that generation, but after all we must view the Milesian conquest rather in the light of England's by the Normans, 1635 years later, than as a deluge which swept everything away.

Indeed, the similarity between these two invasions in their motives, methods and results, is noticeably striking, and read down between the lines possesses more philosophy than modern scribblers on the scroll of history dream. During the reign of Milesius and the succeeding century, Spain was so completely drained of the Scythian, Scottish or wandering sons of Zarah who flocked to friendly coalition with a people of kindred interests that they have hardly left a trace behind them on the continent, while in the land of their adoption they have so evidently melted into the general mass of Irish, that, as between the Saxon and the Norman, there was soon no possibility of discrimination—and there is less to-day.

But to return to Muiream: love for her father's people was her ruling motive, and with all the qualities of a race whose women have been ever famous, she devoted herself to the fulfillment of her mission, which she felt the gods themselves had prearranged. Heremonn, or, as, with Danaan leanings she had preferred to call him, Eochaidh, was a youth of special promise, and, like his mother, a genuine Danaan.

However, Heber, Amhergin and Heremonn

were all sons of Milesius, and Heber and Amhergin were undoubtedly the prime favorites. The young men had grown up more or less apart, but in the influence of a court whose learning and refinement dated from Fenesia Farsa, and Eochaidh lost none of this in the Irish universities. He was well acquainted with Milesian history as we have sketched it.

In the meantime, Muiream was particularly careful that her special charge should be instructed in the lore and history of her own people, and she brought to bear upon the task not only her own magnetic influence, but secured the best assistance of the elder Druids.

However, in the deeper religious mysteries, his half brother Amhergin, who was already studying Druidism in the same schools, turned out to be far more proficient. The youths rarely met.

Heber in the meantime, remained at home, and under Scota's constant tutelage prepared to take the kingdom when his father should relinquish it.

Muiream was also busy with designs which looked as steadily towards the consolidation of both realms in one, but, although Mac Graeme, the ranking king of Ireland, had no children save herself, and soon learned to love and admire his Milesian grandson, still, to view him as a possible heir of the Danaan throne was far beyond his thoughts, and would have been unwelcome,

aye, even dangerous to all concerned. So Muiream never broached the topic to her father.

Throughout this sojourn in the Land of Destiny, she and Eochaidh dwelt at Cathair Crofin, where the royal palace was erected. His going in and out among the clans, and his excellence in manly sports of all descriptions, soon endeared him to the people; and, far better known as an athlete and a leader in all feats of arms than as a mere university student, and particularly, ere he left the Irish Court, in maritime adventures, he gained the love and admiration of all with whom he came in contact.

All this had a beneficial influence upon his fortunes when, in later days, an unfortunate occurrence brought about an open rupture resulting in the actual conquest of Ireland by the Milesians; and still later, when the clans took up the topic of supremacy between Heber and Heremonn in a partisan spirit.

But to return to this queenly teacher and her son. As the time drew near when she began to anticipate their recall to Spain, she redoubled her efforts to instill Danaan leanings in the young prince, nor even after the summons and return were there wanting ample opportunities to pour the legends of her people into his maturer ears. The summons came when he had reached his eighteenth year, and with reluctance was obeyed by both.

Irish History.

It is now in order to pause in our account, and, by reverting just a little, gather somewhat of the History of Ireland as it was at sundry times related by Muiream to her son.

She lived in what pre-eminently was a transition era; all that preceded it was Danaan, from her point of view; all that came after it was Judean—if for conciseness sake we may be pardoned for another slight anticipation.

In Eochaidh, her Milesian "Son of Zarah," this change had the crimson thread of its vital inception, and in his own children, blessed with yet newer royal motherhood through the "Daughter of David," and crowned with the full regalia of Pharez' house, it was complete.

But Muiream knew naught of the impending future—she had but natural powers, although superior ones, and she was a born historian.

In our review, then, of the Irish story, we must weigh it from her own standpoint only, not at all from ours, and this for many obvious reasons.

Upon their limited horizon some few facts only were still fresh, all else was in the past, and, from confusing circumstances, had perhaps already become quite as legendary as it is to us. It matters little what the length of slumber be, so be it, it is long enough to break connection with a re-awakening, and herein mayhap lurks some-

what of the mystery of Death!—and Resurrection!

Hence with but faint discernment could even Muiream look outwards from the Western shores, and beyond them, back towards their earlier Eastern origin. From the very circumstances of the case all definite trace of this was well nigh obliterated by the devious paths their keels had made across the troubled water line that skirted their remote horizon; nor could such knowledge, even if they brought it, have long retained any practical and vital importance to them. The "Eras" in Irish history (there were five in 497 years!) belonged to different dynasties all jealous of each other, and to this day no one has threaded their labyrinth.

Moreover, we must not forget that God was in this matter, and was disposing its several and dissevered chapters. For purposes then future, and in methods hardly even yet quite manifest and clear, the same Providence was weaving in the East and West the more or less confusing ground-work of the Romance of the Ages.

By no possibility could the actors at either of these widely separated termini grasp the true purport of the whole. They had mutually lost, in fact, the meaning of the threads which tied their parts together, although their halting records show they severally followed them towards each other till their very fibres were entwined.

We live in favored generations, and are circumstanced as none who went before us could have been, yet even we, who view this story from a vantage ground which overlooks the whole field of its operation, are but just beginning to find in its sequence grounds sufficiently patent to excite our interest and compel our faith. Why, therefore, should we feign surprise that they who were but blinded agents, working far apart and relatively only in most narrowly circumscribed spheres, should severally have lost the tenor of the tale?

Successive generations of the coral insect, confined in little cells from birth to death, and toiling at the snow-white pillars and foundations, only, of some future continent, are scarcely less ignorant of what shall be the fashion and the purpose of the finished world to which they are contributing so little, than have been those generations of the past who built the tiers upon which Israel's kingdom rears its almost finished temple to the skies.

Mother and Son.

Time and again reclining at his mother's feet, had Eochaidh listened with enjoyment to her graphic way of scanning through the story of her native island. To Muiream its tale was simply one of continued Danaan settlement and con-

quest, and in his earliest childhood Eochaidh had caught from her the spirit of its romance.

Nor had his broader education at the Irish universities ever ruptured the thread which she ran backward through it; indeed continued thought thereon among his books had only served to string it still more thickly with new beads, and fill the spaces here and there, which she, in the enthusiasm of a grounded faith, had either hastened over, or else entirely neglected.

Her work was like to that of genius upon canvas, which, in but few bold strokes, brings out the whole effect, but is impatient of too studied details, and the quick, receptive mind of Eochaidh was facile to her brush, nor, such is the power of woman as a mother, did it ever lose the master's outline.

Moreover there was ample fund of interest in this theme which Muiream loved, and which she therefore chose most frequently in converse with her son. For we must not forget that although Muiream and Heremonn stood fully 2520* years nearer to its origin than we do, there were, nevertheless, several earlier chapters in the story of

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* I use both the Lunar and Solar scale here for special purposes; 2520 lunar years are 2445 solar ones. Muiream's life was from 3377 A. M. to 3427 A. M., Heremonn's from 3397 to 3446. This is a remarkable harmony and apparently of deep significance.

"Ogygia," which must have seemed quite as ancient to them, as does the whole of it to us.

These chapters stretched still further back into its remotest past, and, spanning at least another 1000 years, included the stories of the Tuatha de Danaans proper, of the Fir Bolgs, of the Fomorians, of the Neimhedians, of the Parthalonians, of the Iberians, and earliest of all, of the Craunnogs. No wonder *our* historians have been long at sea since they have sailed without a compass pointing unto Israel as the pole!

Now it is peculiarly fitting that the story of Erin should be told from just this standpoint, for with Muiream the ancient dynasty of the Royal Danaans was about to end, while with Eochaidh that of the new Milesian race stood only on its Irish threshold, and it was fortunate for Eochaidh that his mother was so well versed in these early chapters, and was able to display them in such simple colors.

The Point of View.

Muiream's sole object was to establish the *unity* of the Irish race down to the Milesian conquest which she foresaw, and which would bring, comparatively, but few new-comers to the Island; for, as she firmly believed that Eochaidh would be its Ard Ri, she desired to impress upon him that the mass of his subjects would be his mother's people, and that he would be as truly

King of the Danaans as if he had been the son of Greame himself. She was jealous of her people's ancient prestige, and she wished her son to have good reason to be true to them, that they in turn might give him their support without reserve. Nor is there any doubt that in her judgment of the Danaan descent the Queen was rigidly correct — yet was there trace therein of the "Scarlet thread" of Zarah's line which even she had failed to note!

As, wave on wave, the human flotsam of successive immigrations which History tossed up on Irish shores, was passed in survey before Muiream's gaze, her own analysis of what the sea gave up bore ample evidence that all of it was but a part of one great Ship of State whose sections, derelict upon the tide, had simply come in one by one instead of all at once. The wreckage all bore marks of common origin and gave ample opportunity for rude assortment when it reached the shore. Beyond this, Muiream gave the subject little thought. She viewed it only from its Western aspect, which gives her summary its greatest value; for, as already noted, it shows that God Himself was intimately in the case, and was disposing matters not too clearly in the West, so as to counterpart and carry on those we have already seen He had begun so quietly in Eastern lands.

Nor should we, in our modern criticisms, over-

look the fact that we view Erin's story through still later heaps of jetsam, more and more confused by those who have disturbed it ever since the Emerald Isle became an object of Anglo-Saxon contention and dispute. None of its strata have much order now, and long ago their chiefest treasures were mined out, and loaded into other Danaan ships, and freighted to still other Scottish shores.

Nor, as we now repeat the tale of Muiream, shall we break in upon it to discuss its premises or fortify its bold conclusions by citations of authorities she did not have, or by arguments she could not use. To do so would require whole volumes as appendices. But this we do believe, that early Irish History as Muiream viewed it was most broadly true, and that when coming generations shall have unraveled it once more, and when its long-suppressed and jealously-belittled Chronicles shall have been spread out freely to investigation, they will but serve to fill her story in with all its special details.

Let us now return to those earlier days of Eochaidh, and, sitting with him at the feet of Muiream, take from thence a somewhat hasty survey of the previous history of Erin, for it is only thereafter that we may confidently move forward with our Hero into other scenes.

MUIREAM'S STORY.

"Well, Eochaidh, thy mother must at once betray the weakness of her sex, and therefore will anticipate the end, and fond conclusion of her story, at its very start. I shall begin Danaan history with you, to whom it has come fully down, and in whom, I believe, it will literally culminate.

"You are my son, and I the Queen, if not the last, am certainly the youngest of all the Royal Danaans; hence, too, you are peculiarly my people's son, for as my uncles have no children, and Mac Greame's own line runs out in me, you are the only rightful heir of Erin's 'craun.'

"I am not concerned so much, my son, in your Milesian story; you have come hither to the Western bournes, guided by the same Destiny that pioneered your predecessors, and now that the Fates have given them an equal promise in the future, (for I see in the Philosophy of Facts that History will soon repeat itself), it is for you to follow back the special line marked by that 'Scarlet Thread.'

"Nor shall I touch more than casually and at the start upon the story of the Southern Irish who came with us all. They have disturbed our councils, but as yet have never ruled them. With every new wave of emigration to these distant shores they, too, have come; they are

from the most ancient Heshbon in a sense that even you are not, for they have come before the mast. You will find them dwelling in the hethers, and indeed they are the sons of the daughters of Heth,—though who Heth was I do not know.

"As a prince, should you ever be called upon to rule over them, they will test your clemency to its utmost limit, but if duly governed they will perform a necessary part in the regime. Barring then any further reference to these ubiquitous Phœnicians, for so they are, go back as far-so-ever as you will, I shall take up the History of those who have been the dominant element in each chapter of the past.

"That is, our discourse is to be on Oaks! And in this sense I shall leave for others to explain the presence of the Mistletoe. The latter has its Romance, and its purpose in the Mysteries of our Religion, but, my son, all things are double, the one against the other, and the habits of a parasitic plant are worthy of the study of a king in such a realm as ours! A word, here, is sufficient to the wise!

An Archaic Chapter.

"Danaan history is without beginning; who we were in the far off 'Shadows of the Rising Sun' was never clear to me, accounts are so confusing, although they all conspire to point unto the gods themselves.

"Our ancestors were born upon the 'Lake of Waters,' when all the earth was nothing but a sea, and when the land appeared they dwelt awhile among the mouths of some great river near the Sun.

"At length they were saved from a powerful race of oppressors, by floating down a sacred stream in little coracles, and, after many wanderings, came to a wonderful harbor, in a land which they named Dania from their father Dan—who is our Posei-Dan, or Father of the Sea. I think the harbor's name was Liffy, whence our own is dedicated to the gods.

"This land was at the very center of the earth, and therefore always over-run with enemies. For there first did men congregate, and there the struggle for supremacy began.

"There, too, I think, that they had many brethren; but very early they, that is, our own peculiar ancestors, grew weary of pursuits on shore, which so engrossed the others. So they abandoned Dania, one by one, for the more daring life upon the waves where they were born.

"Indeed they mostly lived upon their ships thereafter, and wandered in them everywhere, and perhaps this is the reason that we know so little of the true history of Ancient Dania, for it soon became an almost universal name; and so, in time, to men whose sons and daughters continued to be born, as at the first, upon the sea, in

various places, and from generation to generation, there literally was no special Dania left.

"But some at last grew weary of having no fixed resting place, and hence it is that we, one branch of their descendants, have now once more become quite reconciled to life on land.

"However, as you know, this little island home of ours floats safely on the same great mother, and is doubtless equally protected by the gods, who made and saved us on the universal element; and our people love the sea no less for worshipping the gods beneath the groves.

"But enough now of these primitive legends, for you know them all from earliest childhood.

"In spite of the many names by which the successive colonists who have settled here are known, there are really but two royal races now in Ireland, your own and mine, that is, your father's and my father's. For, as you know, I am the daughter of one whom I misgive will be the last Danaan king, and you, your father's son, are a true Milesian.

"Yet, unlike your brothers, Heremonn, you naturally so favor the characteristics of my own people, that to me you seem as one of them, and not a true Milesian. However, to give you briefly but the skeleton of Erin's story, for you to clothe with all the incidents of flesh your education may suggest, I will commence at its very earliest colonists, 'The Craunnogs.'

The Craunnogs.

"This island had no aborigines when Danaan keels first grazed upon its shores. It was a heritage in keeping for them, and quite desolate of all but nature's loveliness ; a spot so green, and peaceful, that it lured to land e'en those whose preference had till then been wedded to the waves.

"The legends say they drew near to it, at the termination of a dreadful storm, which had nearly driven them over the very ocean's furious limit in the west, when, turning east, they sighted from afar its emerald diadem of leaves ; and that they landed here at once, and as a sign that they came to stay we are told that they destroyed their ships, using the masts, which saved them from the tempest, as the very piers of their earliest dwellings.

"They were really Danaans. Of course they were only the very rudest offshoots of a roving and adventurous people, none of whom had shaped themselves as yet so as to conform to any fixed and positive characteristics, save love of sea and freedom. And so they lived in Lake and River dwellings, as their descendants do to-day, preferring water, after all, to land.

"But this very colony had been actually seeking our far off insular abode, when the tempest overtook them. This may seem strange, my son,

but I have lived and re-lived long enough in history, to know there are no accidents in man's affairs, and that the myths repeat themselves all down the ages, and in protean forms forever act as human guides.

"From the most remote times it had been believed, by their own ancestors, that somewhere in the strong north-western angle of the earth, the seat of final empire should find a throne of permanence.

"This colony had wished to be the first to seize it, and had set out for this purpose when the storm fell on them; so, discovering this island under the circumstances that had brought them to it, they settled here, believing it to be the very one meant by the ancient Ollams. This I believe is true.

"For, Eochaidh, this same thought has been in the hearts of every set of colonists who ever landed here; even your own Milesians have a similar tradition, and I wonder greatly too thereat, unless perchance, they have gathered it from the Danaans themselves who ply their ports in Spain.

"However, our earliest colonists had it as a part of their very daily life. They called themselves *Craunnogs*, or 'the crowned people,' from this very notion.

"You see they felt exactly like my father's later and more royal Danaans, a presentiment of

coming destiny, and though, my son, I feel myself to be the last descendant of the really sceptered portion of their race, and am only a woman, still I do not think the fates at all mistaken.

"The true meaning of their name is 'Tree tops,' for it comes from words common to all our dialects; *craun* 'a tree,' and *og* 'a tuft' or 'termination.' We use this same word for a 'crown,' as they did, and the very use of it in common language would be enough to verify this identity of race, were there not other reasons in their history and legends to establish it conclusively.

"On Baal's day all Ireland 'crauns' its maids and victims with bright wreaths of green, and tender twigs, and with them they pass safely through the sacred fires, and they likewise wreath the summits of the Bell-poles, also called 'crauns,' with similar garlands, in commemoration of the firm belief that Erin's diadem shall never fade.

"You also know, my son, that even now no Danaan sailor ever trusts himself upon a ship whose mast head has been trimmed, that is stripped of its 'craunnog' or its 'topmost tuft of leaves.' We later Irish still call the masts of our ships their 'crauns,' and truly they are emblems of a nationality that rules the waves!

"I fancy you have never heard the origin of this strange custom. But I have often heard it from the learned Druids of my father's court,

who said that we inherited it not from these early colonists, but with them must have had it from a common Eastern origin.

"The Druids say it is the universal sign of kinship among all the peoples who down to the present day have sought the refuge of this island sanctuary, that is of all except the fierce Milesians who, the last, have conquered it at least commercially.

"Tradition also points to it as one of the oldest emblems of Danaan destiny, the very sign of universal empire, but why, the fates are still reserving for some future showing. And you, my son, who have already been so successful on the sea, well know how great is the dishonor for a Danaan seaman to have the leafy summit shorn from off his masts.

"It is also a sign of conquest and defeat; and I doubt not, Eochaidh, that some of the deeper mysteries of the Druids, whom I grieve to see you like not over well, were, in their purer origin, significant of the branch of Empire destined, so they say, to be planted here in time.

"They say the mistletoe, which came with us from Dania, was wrested thence in token of this very promise, and I would that thou, my peerless son, might be the one to grasp the leafy sceptre from the hands of Destiny!

"But the centuries have waited, and may linger still; yet, Eochaidh, the heraldry of that

blazing Sun of Gold upon a blood red field, which you, the royal son of Scytha's race, inherit, must be indicative of something! Would that it meant that Dania's sun, which certainly will set in great Mac Greame, has, in his daughter's child a still more brilliant rising yet in store!

"But a final word about these earliest colonists. The pulpits upon which the Druids stand when giving judgment, *are* to this day still called *Craunnogs!* and they always have the mystic twig of mistletoe above them! Indeed, thy very throne will bear this ancient name, a fact which bids thee bear in constant mind that it is literally founded upon piles which drive their way, through every human stratum in the land, down to this very oldest and rudest of them all, and all of this must prove to you that my argument is both just in its beginning, as well as full of moral import to a future king.

"I have dwelt so long upon these very ancient people, simply because it might be sometime claimed that they were different from the rest, whom all agree are of the Danaan race. The purest descendants of these ancient Craunnog men live now among the fishermen of Meath and Connaught, although you'll find them scattered over all the island.

"Their dwellings are still built on crauns above the lakes and marshes."

There is nothing impossible in Muiream's statement. Examples of it are all about us. Contemporaneous with ourselves we have our lake dwellings in the very midst of civilization. A modern Russian city, Tcherkash, stands over the River Don—built on piles. The Indian archipelago is full of them. Large parts of many of our own cities are founded on piles, all the lower part of San Francisco, and always along the water front of cities do we find this going on, until at length, as coves and inlets are filled up, the town itself spreads out on piles so rapidly that perhaps the very next generation may be ignorant of their underpinning. Look for instance at Astoria! a city of modern pile-drivers—shall we relegate its origin to the era of the American lake dwellers? and, forsooth, give it an archaic era in chronology?

Sons of the Astors forbid!

But imagine this city of salmon fishers swept away by fire, and not rebuilt, and come with me a few generations forward and what would we have of its ruins left?

The few remains on shore decayed and overgrown, and in a century no vestige, in the undergrowth of a recovered wilderness, of what was literally begun within the memory of our fathers!

But in the water, where it stood, deep down below the ebb and flow of the Pacific tides, the myriad of piles which once supported its thou-

sands of inhabitants would still remain. In among them there would be enormous heaps of debris which are quite as heterogeneous to-day as any we find in Switzerland. Tons of oyster shells, here and there the bones of elk and bear, ship-loads of those of oxen, sheep, and pigs and dogs, many Indian relics, not a few of stone, traces of iron in the piles, perhaps the helves of tools, fish bones without number, broken glass, beads, horn handles, bone ornaments, rude pottery—all in fact now found in any heap on which the antiquarians so delight to pile up eons!

"Prehistoric" in the sense of *before Adam* is one thing, pre-Columbian is quite another! The most potent missing links in human history are chronological ones which need not really indicate a lapse of even a modicum of generations. We must span the gap by other means, or else the "age builders" will dump in a ton of years between!

But to conclude Muiream's story of the Craunnogs:—

"Connaught as you know, is the very land of Dan, one of its earliest royal centres, and no one would deny to men from whom we have our finest seamen the plainest title to their ocean birthright. The very tufted Craun they leave above each dwelling is an emblem of their Race!"

The Iberians.

"After a long and quiet period of undisputed possession, these first rude settlers were followed by a better, or rather by a richer and more cultivated class of their own seafaring kinsmen. But for some time previous to their actual occupation of the island, these later Danaans had been accustomed to trade with the earlier Craunnogs, across from the main land, where they themselves had established prosperous 'breeding colonies.'

"These were near to the 'Pillars' through which one enters into the Great Interior Sea. Indeed, the Craunnogs had themselves originally set out from these very settlements, and now from thence their own successors followed them in turn.

"They came a few at a time, and not only were welcomed but were suffered to settle down among them without any molestation. They are known to us as the *Iberos*, or *Heberos*, names which they claimed to have actually retained from their ancestral Godfathers, in far off Dania.

"They favored, however, the more special name of *Yar-ish*, and called this island not only Iberia but *Yar-in*. These names you often hear to-day as *Ir-ish* and *Ir-in*, or as *Erish* and *Eron*. Some say these literally mean, as they still signify to us, '*far-off*,' and '*Western*,' or perhaps '*Sunset*'; while not a few maintain they are

derived from their greatest ship, an ark, or *Eron*, like to that on which the Danaan race was born.

"They actually worshiped Dan, our own great ancestor under the name of *Posei-Dan*, whom they believed to be the Father of the Ocean, the which you see is but another point of race identity.

"The descendants of this second group of settlers are also still easily distinguished among us, for they are that slightly built and somewhat darker section of our race who are yet found in out-of-the-way parts of our own Ulster, Connaught and Munster. You will also still find them nearly pure in Gallway, where they call themselves Ga-els, or 'Sons of God,' but all of us Danaans claim an equal right to this general term of *Goidels*.

"Now this very fact that these *Iberians* are so often confused with the later *Fir Bolgs*, substantiates my general argument, for of course, if all of us are Danaans, as in the course of time I hope to show you, the Fir Bolgs undoubtedly were; then, too, these earlier kindred peoples are but the more easily identified.

"But further, Eochaidh, these *Iberos* had no special language, in the sense of *new*—save that their own was purer than the dialect the Craunnogs spoke; nor has there ever been other than one language here in Erin—the Danaan—until your own Milesians sent their tradesmen to it;

nor yet have they wrought any fundamental change in this particular, but rather have adopted ours, which after all is not so diverse from their own, but that the change is strangely natural. At the outside our peoples speak but dialects of the same great Eastern tongue.

"But to conclude, these Iberian colonists quickly spread themselves over the island, and were soon more or less absorbed with the Craunnogs into a general people of like pursuits and habits.

"They were utterly unlike the Celtic people of the interior mainland—the children of Heth—as your own travels must have demonstrated; and, although they came from your own Hispania, nevertheless, they were there, in continental Iberia, only as temporary colonists,—the last of whom your own Milesian ancestors drove out, though eventually only to follow them in turn to this same haven with an ever-conquering commerce.

"But you must not suppose, my son, that the Continental Iberians of Spain had no other offshoots than this little one in Erin.

"They did have numerous other colonial children, which are successively to come into prominence as the history of our own island continues.

"So, from this time onward, I wish you to bear constantly in mind that while the Iberians were spreading here, there were at least two other very

important localities in which, at this very period, they were also rapidly growing into over-fullness.

"One of these was in the lowlands of Northern Europe, from whence in a few centuries they invaded Erin with the Fir Bolgs or the Belgæ. and the other was situated in the Hebrides to our further North and West, where the Fomorian Sea Kings were likewise being reared in pirate cradles.

"In due time we shall see all of these peoples seized as it were at once, with the migratory spirit, and like shoals of fish, who find their native waters overcrowded, start out in search of newer haunts.

"We shall find them crossing and recrossing each other's tracks so often, that it will require the very closest care to avoid confusing them.

"However, remember this—the whole of them are Sons of Dan, they all live in their ships, they speak a common language, unite in legends of a common origin, and all are impelled by common destiny to seek this very land. There were older prophets, Eochaidh, than your ancestral Caicer, and this place has been set apart by all of them.

"I have no doubt, dear Eochaidh, but that similar migrations will spring into fierce activity upon the vast interior waste lands of the continent itself; and that terrestrial hordes of Scythians and Wanderers will in future ages cross

and re-cross on each other's tracks just as the Danaans have already done upon the sea.

"But those days must be yet far off, for while the coasts of earth are very limited, to those who have preferred them for abodes, the lands which they enclose must be almost as ample as the Sea itself, and therefore will be harder to fill up and overflow—nor can migrations there be rapid as when wafted by the winds.

"However, in the remote days so sure to come, when the centre of human empire shall at last have reached our Atlantic Islands, let us trust that the gods who have thus early bestowed their sceptre upon us, will have also fitted us to hold it better than our fathers did the earlier courts of Dan.

"But suffer not such solemn forecasts to depress thy heart; although they well behoove the deep reflection of a Prince. The evils of our present day are more immediate to thee, and if with earnest effort thou shalt master them, the gods will surely see to it that thy spirit is transmitted to thy future sons."

Soon after the foregoing conversation,—(which from its very nature was in fact a monologue, for Eochaidh on such occasions found but little need to interrupt),— his mother continued her story as follows:

The Parthalonians.

"We have now arrived at a period when we may dispense with mere legend and conjecture, no matter how well they may have been fortified by argument and collateral evidence, and at last appeal to records as our certain guides. For with the advent of the Parthalonians upon our shores we may fairly consider that the authentic history of Erin commences.

"It is true that this unfortunate colony left only their graves among us as their own permanent records, but nevertheless, each of the succeeding waves of colonization was so intimately related to that of Parthalon, and was so legitimately its natural outcome, so undoubtedly Danaan, and so certainly recruited from similar sources, that through their unbroken records we may confidently work our way back to it as a positive starting point.

"The date of the expedition led by Parthalon to Ireland is generally assigned to the most remote times, but so far as I have been able to judge in the premises, it seems to have occurred at about the height of the Iberian era, and to have broken into it as an incident whose sequel has absorbed attention to the exclusion of all else.*

* It was about the year 2934 A. M., about sixteen years before the downfall of Saul.

"Parthalon and his followers came direct from Javan, which seems to have been one of the earliest colonies of ancient Dania, for they called themselves Dan-ai, and spoke the Iberian language.

"They arrived in Erin some sixty-nine heptades ago,* and although more or less resisted by the Iberians soon established themselves quite firmly in the Liffian harbor,† where as they were both wealthy and powerful, they continued to maintain themselves in complete independence for some 300 years, although they never extended their power beyond Liffia.

"However, their ulterior designs were far more ambitious, for they named the entire island Ealga, after the wife of Parthalon, and by this time would undoubtedly have become the dominant people, had not the gods themselves interfered.

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*Placing these conversations between Muiream and her son in his sixteenth year it was accurately 300+50+17+37+75=478 before 3412 A. M. From Parthalon to Neimheidh was 300 years, from the latter to the Fomorians was fifty years, from them to the Fir Bolgs seventeen years, thence to the Danaan conquest thirty-seven years. The Danaans ruled ninety-three years, making 497 inclusive years from Parthalon, 2934 A. M., to the Milesian conquest in 3430 A. M. Eochaidh was "thirty-three years old," or in his thirty-fourth year, when the battle of Invercolpe occurred. We shall see later how easily this Chronology is explained by Muiream. The use of the septinary period, a heptade, or seven years, was strictly accurate.

† Dublin bay.

"They lived chiefly by piracy and became extremely obnoxious to the Danaans of Southern Alba, from whom we learn much about them, and they also seem to have maintained a constant commercial intercourse with Javan itself."

Muiream's theory of Irish history fails at this point. The Parthalonians were really sons of Zarah (see Part III., Genealogical Table). So were the Neimhedians, and indeed the leaders of the Fir Bolgs and Fomorians. Their sea-faring traits and the common legends and customs, so similar to those of her own Danaan people, led to this very natural error. She did not dream that her Milesian son was listening to recitals that were not only matters of remote Irish history, but were in due time to be accredited to the Milesian annals themselves. Nevertheless she was broadly right. All of these peoples were of the sea-faring branches of the Abrahamic stock, and though the Craunnogs and Iberians were undoubtedly of Dan, the others, equally with the direct generations of the Milesians, have a straight descent from Zarah, or, a generation back, from Judah himself.

But coming with them in their train, no doubt the bulk of their followers were sons of Dan — they manned the ships, and generally owned all those that ruled the commerce of their days,— at least they shared with the Phœnicians all the priv-

ileges of trading in the Fairs of Tyre. These latter drew their wares from every harbor known to merchants, and Danish history has roots upon the coasts of India (Eastern Tarshish) as well as on the shores of Erin which was Tarshish of the West. Returning now to Muiream's account of the Parthalonians she finished their history as follows:

"But in their native land their reputation was far from savory, for it is said that Parthalon was not only guilty of parricide but of other atrocious crimes, for all of which he had been forced to flee from it to the confines of the West.

"Well, to close their history, they were at last overtaken by the wrath of heaven, from which they could not so easily escape, for in the latter days of their successors a dreadful pestilence swept over Erin, and by it not only were the Iberian settlements in the north and south relentlessly decimated, but that of the Parthalonians was almost entirely swept away. They nearly all lie buried now in the Thaum Lacht at Ben Eider near by Lyffy, where the tomb of Parthalon himself may still be pointed out, for most of those who survived the pestilence fell victims to their own anarchy in the next thirty years, which complete the 300 of the Parthalonian Era."

Some months transpired between this conversa-

tion and the next, during which Eochaidh's vacation had occurred. He had spent it on the sea—a volunteer participant in an important enterprise against the Sea Kings and the Pirates of the North.

There was no little risk in these adventures; but the Queen made no objection, for it was not only with the permission of Milesius that his son had been enrolled as an honorary member of the Danaan navy, but the youth himself betrayed an instinct for the sea which she admired at heart and took to be a harbinger of his career.

At a convenient time soon after his return, the Queen continued her recital as follows:

The Neimhedians.

"The story of the people whom we are now to consider, Eochaidh, forms such an important factor in Irish history, that I beg of you a particularly close attention to it. For, although it is very brief, it is of great value for my purposes, in that it enables us to continue the special Danaan thread, now firmly grasped in the Parthalonian recital, through them and their successors down to the present day.

"The Neimhedians in fact form the golden clasp in the chain of Danaan identity and kinship, which reaches backward to the Parthalonians, and forward to the Fomorians, the Fir Bolgs, and the Tuatha de Danaans themselves.

"Or, reversing the sequence, in order to intensify the demonstration, they are the universal solvent by virtue of which we may pass from ourselves, who are undoubted sons of Dania, back to the earliest colony (Parthalon's) of which the special history is known, without a single break in kinship.

"Let us therefore resume the story. Our chronicles explicitly inform us that Parthalon did not bring his entire family with him when he fled to Ealga, for an infant son, named Adlah, was left behind him in Javan.

"Now by the time of the pestilence which swept the Parthalonians away, there had descended from this son a lineal successor named Neimheidh.

"This man was not only of great wealth, but had many followers in Javan where he himself was a renowned warrior; so, learning of the misfortunes that had overtaken his lineage, and of the anarchy among the few survivors, he resolved to proceed to Ealga in person, and thus secure the Western possessions which he had inherited.

"Having therefore collected a fleet of thirty-four vessels, and distributed a thousand selected leaders among them, he set out for the Land of Destiny, accompanied by his wife Macha, and four sons, one of whom was an Ollam named Jarban-el.

"But in the meantime a colony of Fomorians, who had established themselves in the North of Erin about 150 years before the Parthalonian disaster, had succeeded to the foremost position in the Island.

"However, the new-comers, who called themselves Neimhedians from their leader, were well received by them, and these Fomorians, being also Danaans, as I shall presently show, greatly assisted the Neimhedians in setting their affairs in order.

"So the Neimhedians landed in various parts of Ealga, though principally at Ard-Macha, which was named after the wife of Neimheidh; and, aided by the Fomorians, they cleared away *twelve* large forests which they occupied as colonial centres.

"But they had not come to Erin with the intention of occupying a subordinate position there, and only awaited an occasion for turning against their benefactors.

"At last the inherited wickedness of Neimheidh found an opportunity for proving his descent from Parthalon, for having employed the Fomorians in the construction of two sumptuous palaces, at which their artisans were very skillful, Neimheidh was seized with jealousy lest they should build others on the same, or perhaps a grander plan, so he had them privately made away with the day after they had completed their work!

"For such barbarity the gods were again most justly indignant, and determined to mete out to them a fate similar to that visited upon their kinsmen, the Parthalonians.

"So the plague returned, and carried off 3,000 of them in a single one of their settlements. Macha also died, and was buried at Armagh, and in the meantime the Fomorians prepared to engage them in battle.

"In the first three engagements, however, the Neimhedians were successful, but in the fourth, which was the result of general concentration on both sides, the Neimhedians were completely overthrown, and among the slain were a son and nephew of Neimheidh. Shortly after the Prince himself died of grief and disappointment.

"The Fomorians now began to oppress and tax the Neimhedians with the utmost severity, so after nearly a generation of servitude, the latter conspired against them under Fergus, the Red-Side, the son and successor of Neimheidh.

"In the first desperate battle which ensued, the Fomorians were defeated, their leader slain, and Tor Conaing, their principal citadel, levelled to the ground.

"But soon after this, More, a grandson of Neimheidh or the son of Dela, who had been absent with his fleet, endeavored to land in the North and was defeated by the Fomorians with

so great a slaughter that such as escaped the sword perished in the waves.

"The affairs of the Neimhedians were now so desperate that they had no alternative but to submit to the most abject slavery or seek safety in flight. So, choosing the latter, they hastily collected as many of their followers as possible, and left Ireland in three several parties, respectively under Simon, Jobhath, and Briotan, all grandsons of Neimheidh by his sons Starn, Fergus and Ainnin.

"The first two fleets returned at once to Javan, and to the Eastern colonies of Dan, while the third one landed in North Britain. But they all soon reappeared in Irish history as we shall quickly see.

"In the meantime, it is to be noted that the actual stay of the Neimhedians in Erin was certainly not over fifty years, or the whole of one and parts of two generations, all of which were short and turbulent."

It will be perceived by the reader that Muiream's Chronology has important points of junction with the Eastern history of Israel where Dan particularly was identified with ships, and would have used them to escape the disasters that were culminating over his fellow tribes. For instance the era of Parthalon extended from 2934 A. M. to 3234 A. M. A reference now to the Chronology

already published in Study No. Two (*vide* page 143), will satisfy us that the year 3234 A. M. that marked the arrival of the Neimheidians, was the one immediately following the accession of "Pul," the celebrated Assyrian under whom Menahem came to grief a decade later. No wonder there were unusual movements among Danaan keels.

So too, at the close of the Neimhedian half century 3234 A. M. + 50 years, we arrive at the notable date 3284 A. M., the final year of the Siege of Samaria! There can be no doubt but that the sons of Dan were busy in these days escaping to the West, and that the sea kings who swarmed to Erin and put an end to Neimheidh's colony contained many sailors who were familiar with the moles of Joppa!

The Fomorians.

"It is now necessary to pause a moment in order to take a somewhat closer view of the Fomorians themselves, whose history we have been already somewhat forced to anticipate, and whose era we have found to be so important in Irish Chronicles. For, coming here an hundred and fifty years before the Neimhedians, and thus extending their own chronicles backward the same number of years into Parthalonian times, they not only co-existed with the former during the brief generation and a half (say fifty years)

assigned to the Neimhedians, but, having at length temporarily driven these Neimhedians away, continued to remain themselves, about half a generation longer (say about sixteen or seventeen years), as once more the dominant portion of the race.

"The Fomorian era thus overlaps into the Parthalonian 100 years, spans the whole of the Neimhedian fifty years, and, extending still onwards, enables us to form a natural junction with that of their own immediate successors, the Belgæ, or Fir Bolgs, by whom in turn they were finally succeeded.

"The more I have pondered over these early chapters in our history, my son, the more convinced I have become that most all of the confusion which has been introduced into it by our chroniclers, has resulted from a failure to see that parts of the eras assigned the several independent waves of colonization must have been more or less contemporaneous.

"That is, while they have been generally right as to the entire periods,—which I believe to date from their several first appearances in Erin until their supremacy was finally overthrown,—they have been equally wrong in assigning the whole of such periods to that of sole supremacy.

"These colonists undoubtedly succeeded each other in supremacy in the very order we are following, and probably, with the natural pride of

conquerors, have successively dated their individual histories from the landings of their first pioneers.

"Nevertheless, we, who are now in search of facts alone, must be careful to discriminate as to the relative terms of years during which they temporarily held the High Priest-hood in Erin's Temple of History.

"I have often conversed with your father upon this topic, and he not only agreed with me in my views, but aptly illustrated them by telling me of a famous temple he had visited in Egypt upon whose walls were chronicled the various lists of kings, each in their own order of succession, who had ruled in its numerous dynasties. Now, many of these dynasties, he told me, were contemporaneous, others were successive, but all more or less overlapped each other somewhere along their several lines. How greatly would future ages err, should they lose the truth and sum these reigns in strict succession only! *

"And unless we, too, are careful we shall fall into a similar error, and be guilty of an absurdity like adding the years of a father's life to those of his son, and son's sons, from generation to generation, to the utter violation of every true principle of historical duration. Be not impa-

* This is just what later modern historians have done, to the discredit and confusion of Irish Genealogy, History and Chronology!

tient, therefore, Eochaidh, that I dwell so upon points like this, for herein, I assure you, lies the full solution of our history, which, when set in order, will some day splice without hiatus upon chronicles that yet may reach us from the ancient East.

"You will remember that while relating to you some little of what is known of the early Dano-Irish Iberians, I mentioned two of their colonial centers, which we should meet again as our story proceeded. Well, one of these was in the Hebrides, which had become, in the latter half of the Parthalonian day, the headquarters of a nation of 'Sea Kings' known to us as the Fomorians.

"It was from these islands that the people who overthrew the Neimhedians had been sent out. They were reinforced in those days by great fleets of rovers from the East, but all of a similar Danaan stock. But this particular Irish colony was simply a later Iberian one, and thus itself spans from the archaic Danaan past, over and into what we are justified in regarding as the true historic era.

"They were clearly Danaan pirates, who swept these Northwest regions, in vast fleets, or *Fomoraigs*, seeking not only wholesale plunder on the ocean, but often landing for permanent colonization at such lovely spots as this.

"They were well versed in the arts and sci-

ences, and in reality a very civilized people. Moreover, they spoke our Danaan tongue, as you yourself, who have lately skirted the Hebrides and met the pirate fleets of their modern successors, well know; and the 'crauns' upon their mast-heads still bear true evidence of their common origin with us.

"They called themselves a race of '*Conaings*' or 'Kings' just as the *Craunnogs* did, and from an underlying belief in the same proud destiny.

"As we progress into the history of these severally related peoples, we shall find that the Fomorians are in a special degree related to our own family, for it was to them that your ancestral uncle, the Great Breas, fled, when in later Danaan days, as we shall see, he was conspiring against Nuadh. Indeed, it seems almost certain to me that there were Royal Danaans, branches of our family, ruling in each and all of these localities; and that we, personally, are closely tied by blood to the rulers of the Fomorians, is quite as clear to me, as are our Neimhedian, and more general Eastern blood connections."

The Fomorian period was a short one, and had Muiream known it, could have been far better explained by a reference to Eastern history. It commenced with the fall of Samaria, lasted seventeen years and terminated in the year 3301 A. M., thus just a few years before, and as if in antici-

pation of, the completion of Esar-Haddon's conquest of Media. (*Vide* Study No. Two, pages 150–153.) This was an important era (3306 A. M.) in Israel's history, and Dan seems to have had no intention of being placed among the mountains of Armenia, where rumors in the East already suspected the Assyrian king was going to remove the several fraternal tribes.

But all this will be explained from Muiream's Western point of view in the next section of her story.

The Fir-Bolgians.

"We have now arrived at the Fir-Bolgian or Belgian period, an era concerning whose incidents our chronicles are greatly multiplied and strengthened, and one which is in a special degree the precursor to that of my own people, or the Royal Danaans.

"The accurate Irish commencement of the Fir-Bolgian supremacy may be placed at their arrival, which took place about sixteen or seventeen years after the Neimhedians left for Javan, and during which short interval the ancient Iberian element recovered itself over the whole Island under the Sceptre of the Fomorians.

"But in order to understand the genius of this new beginning, and the genesis of the people themselves, we must revert to the refugee Neimhedians who in the meantime, under Simon and

Jobhath, the grandsons of Neimheidh, had reached their far off homes in Javan. (*Circa* 3284–5 A. M.)

"It appears that the Neimhedian remnants found Danaan matters in the East at quite as great a crisis as they were in the regions they had left. Indeed, the bulk of the Danaan population, surrounding the far end of the Great Sea, seems to have been in some unusual commotion, not only owing to the probable overcrowding in those original localities of the race, but also to the unparalleled ascendancy and threatening conquests, of a great Syrian* power, whose yoke was particularly dreaded by a people so wedded to freedom, as we the children of the Ocean are.

"The ruder elements of the population were already in their ships, which were of every description, from the humble coracle to the coastwise fishing and trading vessels of somewhat larger proportions, and that an exodus of some proportions was on foot, no one, entering the ports of Javan, could doubt.

"But the seafaring people who thus sought the harbor of Javan could not, of course, have been themselves native Ionians, but were rather refugees from other kindred peoples who sought refuge there, and from their discourse, as

* Here Muiream views Eastern affairs through the first glass that intervenes — a natural error, and followed by later historians of Ireland. The power was not Syrian, but *Assyrian*; indeed, not Assyrian, but Babylonian!

reported, I doubt not they were from the original Dania, which was near to Syria, from whence the dreaded oppression threatened them, and had induced their exodus to friendly parts.

"Now they were indeed a mixed multitude, for there were among them many who had been hewers of wood and drawers of water, multitudes of common laborers, who from having to work in mines and to carry their burdens in bags were called Bolg-men, and of soldiers and spearmen not a few. These three classes were called respectively, Fir Bolgs, Fir Danaans, and Fir Gaelians, and in general, they were all called Bolgs or Belgæ.

"Well, in such a state of affairs, it is easily imagined how the opportunity might suggest itself to the Neimhedians, to recruit their own forces from these Danaan refugees and thus obtain a veritable host wherewith to recapture Erin; the which Simon, the grandson of Neimheidh, appears to have at once set about effecting.

"Accordingly, getting his personal affairs in order as quickly as possible, he soon had a large fleet ready to sail from Javan for the far off West; and there being little or no chance for the successful occupation of territory in the East, and the 'Islands of the West' being already traditionally desirable to Danaans in general, the Bolgians were little loath to go with him.

"Under such favorable circumstances it could

have required but little time to bring these matters about, so putting sail quite soon from Javan, the entire party made a successful voyage through the Pillars and out into the Ocean. (*Circa* 3285 A. M.)

"At first, avoiding Erin, they proceeded far North along the coast of the main land to the Iberian colony I have already mentioned as destined to come into prominence in Irish history.

"Now this colony was quite well known to both the Bolgians and Neimhedians, many of whose kinsmen, in former days, had found refuge there, so they were likewise well received; and during a delay of some years in these parts, they became more or less amalgamated in marriage and common interests.

"While there they were generally best known as Belgæ, a name which seems to have also covered their hosts, the original Iberians, and it is from having come thence to Erin that their previous Eastern origin is sometimes lost from view.

"At length, after some seventeen years had elapsed since Simon's departure from Erin, his voyage to Javan, and this almost immediate return to the West, the Isle of Destiny again became the prominent goal of Bolgian desires; so, (Simon's prestige having in the meantime waned,—from age or some other cause, or at any rate, he no longer having a prominent part in the warlike portion of the proceeding), the final

expedition was fully organized and set sail for these shores. (3301 A. M.)

"There were now in the fleet, besides a great number of the common Fir Bolgs and Fir Danaans, some 5,000 of the Fir Gaelians, or soldiers, commanded by five chiefs, named Slainge, Rughraidhe, Gann, Geanann, and Seangann, all Neimhedian refugees, and sons of Dela, bent upon avenging the death of More, their brother, which you remember had occurred at their final defeat by the Fomorians some seventeen years before.

"Their fleet was in three divisions; the first under the command of Slainge, landed in Inbher Slainge with 1000 soldiers; the second, led by Gann and Seangann, anchored at Inbher Dubhglaise, in the North, with 2000 soldiers; and the third, with Geanann and Rughraidhe and the 2000 remaining soldiers, at Inbher Domhnain or Danaan, in Connaught. These soldiers, Ecchaidh, were the knights in the expedition; there were thousands of subordinates and sailors of whom no record was necessary.

"Before such a host, and so well organized and determined, the Fomorians made no attempt at resistance, but rather seem to have made a compromise that was mutually advantageous. So the chiefs divided the island among them into five parts, and the Bolgian era at once commenced.

"However, it was fated to be short lived, since, in fact, it lasted but thirty-seven y^ars, a brief survey of which is sufficiently given by enumerating the line of kings.

"Slainge at once assumed the title of monarch of the whole island, and all our chronicles assign to him the position of first King of Ireland. He died at the close of a year, and Rughraidhe was his successor for two years, being succeeded by Gann and Geanann, who ruled for four, and they by Seangann, who swayed the sceptre five years. He was slain in battle by Fiacha, son of Rughraidhe, who also ruled the realm for five years, when he was slain and succeeded in turn by Radhnal, the son of Geanann. After Radhnal had reigned six years, he fell at Craoibhe, and was succeeded by Fiodhbhghean, the son of Seangann, who also fell in battle, after a reign of four years.

"Eochaidh, Mac Erc, the son of Radhnal, was the next and final King of the Fir-Bolgian line. He ruled Ireland for ten years, at the end of which his life and reign were ended, and the Bolgian era terminated, by the advent of my own people, The Royal Danaans. His wife was a Mileso-Iberian Princess named Tailte, the sister of your great-grandfather Breogan, then the King of Spain, and the place of her interment still bears her name. All of our chroniclers agree that the Fir-Bolgians ruled Ireland but

thirty-seven years, and in fact the very records of the five several kingdoms into which they themselves divided the island show that from the division (3301 A. M.) incident upon their arrival, to this year (3412 A. M.) in which we are conversing is exactly sixteen heptades" (*i.e.*, 112 years taken inclusively, or 111 years by direct subtraction).

Muiream's discourses upon history were the delight of Eochaidh. He was not particularly fond of books, but would sit at her feet by the hour and listen to her clear, persuasive method of putting facts so as to secure their consecutive retention. She taught her son as Tailte years before had taught Prince Luigha, and it is after all the very best way to educate a child. Books have their value, but there is nothing like the human voice backed up by interest, and a knowledge that is well matured,—and a receptive listener.

Her last discourse, that is, the last we shall record, was on the fortunes of her own great people who succeeded the Fir-Bolgians.

We must now pause in Muiream's account to demonstrate the accuracy of her count, for it is at variance with all the histories so far as time, *i. e.*, the interval, is concerned, yet she is right and they are wrong, and even worse, for they are also inconsistent!

But the cause of their error was perhaps a very natural one, considering their remoteness from the events transpiring in Greece and Palestine during these very years, and their total ignorance of any straight connection between the Eastern and Western phases of a common history!

Irish historians have been very much confused to account for the immense increase of the Neimhedians in the interval between their departure for Greece under Simon Brec, and their return to Erin under the sons of Dela.

Failing to recognize that this increase was directly due to the similar and even vaster exodus of Danites from Joppa and its coasts to Greece in those very years (3282–5 A.M.), and yet recognizing that the Bolgians were of the same stock, they have been forced to multiply the time so as to enable the latter to be called the descendants of the refugee Neimhedians themselves!

But the genealogy of the leaders settles the question. For the five leaders of the Fir-Bolgians were the sons of Dela, and they returned in person to avenge the death of More, their own brother, who had been slain at Tor Conaing only seventeen years before!

Thus, at a word there vanish like a mirage from the horizon of Irish history, 200 years or more erroneously interpolated even by the best of her historians.

For instance, "Giolla Caomhain affirms, as does the Book of Invasions and Psalter of Cashell, Keating, Lynch, etc., that from the landing of Neimheidh to that of his successors, the Belgæ, inclusive, was 217 years"! even O'Flaherty fixes the coming of the Belgæ at 216 years later than the termination of the Neimhedian era! which, O'Halloran points out, "is contrary to every evidence of antiquity," for, says he, "this cannot be reconciled to reason and chronology since we have seen that the grandchildren of Neimheidh quitted the country," *—*i.e.*, Jobhath, Simon Brec, and Briotan, on the death of More the son of Dela, while the five brothers of this same *More*, to wit, Slainge, Gann, Geanann, Rughraidhe and Seangann! *i. e.*, the great-grandchildren of Neimheidh lead the returning Belgians.

There is no escaping the logic and genealogy of this rectification, for the anachronism, when once clearly pointed out, is too patent to be tolerated for an instant longer.

The fact is further borne out by the subsequent one admitted by historians generally, to wit:

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* O'Halloran considers 100 years to be sufficient, "as much as in reason can be demanded," are his words: while carrying his arguments to their legitimate conclusion, and keeping to the genealogies interpreted by other and collateral facts and dates we ourselves find that sixty-seven years cover the whole period from the invasion of Neimheidh to that of Slainge.

that the Tuatha de Danaans themselves, the successors of these very Belgæ, were led by Nuadh, whom none place at later than the twelfth generation from the original Neimheidh!

Genealogy and chronology must go hand in hand; these two important "lines of time" must agree within reasonable limits if history founded on them is to stand, and Ireland can honestly boast of quite sufficient antiquity without longer endorsing errors that only serve to bring discredit upon her otherwise unimpeachable annals. Moreover the *origin* of these heroes is ennobled by the correction, for, while mere "duration" is of no intrinsic value, it is an honor of inestimable worth to be able thus to make a junction of such strength upon Israel — the oldest line of history!

But how did it come about that Erin's accredited historians have made such errors as the one under consideration? The answer is a simple one: Because they would not stand strictly by the "generations," and could not understand the strength of the Fir-Bolgian emigration, since they exercised their judgment based on wrong premises, and in order to explain the facts were forced to multiply the years!

All this bears out the logic of our own position — that true history cannot be written without an accurate chronological skeleton upon which to clothe its facts. Given the latter and there can

be no deformity in the general outline, while on its symmetry and lines of beauty philosophy herself may gaze with constant satisfaction.

But to return to Muiream's recital; she had reached the point where the Fir-Bolgian fleet had departed from the shores of Northern Europe (*Circa* Denmark and Belgium), and was en route to Ireland; she continued as follows:

The Tuatha de Danaans.

"And now, my son, let us turn to the final chapter of our story, and naturally it is the one upon which I can speak with the greatest degree of personal confidence and historical minuteness. For the *Tuatha de Danaans* are not only my own peculiar branch of this race of "Sea Kings" —its Royal and Patrician class—but they were its last arrivals here in Erin. Their story will thus bring the Danaan history of Ireland down to date, that is, down to the Milesian conquest.

"Moreover, I believe most firmly that the so-called Tuatha de Danaans were the last sections of our race who left the ancient dwelling place of Dan, in the far East, a land which your father himself has visited in person, and found to be almost entirely empty of inhabitants and history.

"I would, alas, that we could penetrate those Eastern chapters of our story! But beyond our debarkation, and its immediate Eastern cause, our history there seems to be as utterly washed

out as are the countless wakes left by Danaan keels upon the trackless waters which lie between. As well might we expect to see their phosphorescent glow renewed and fixed forever on the bosom of the deep, as now to hope to penetrate the gloom which covers up that Eastern story! It is true our actual exodus from Dania was only 112 years ago, but then we children of the sea seem to have been divorced by Fate from any deep concern in Eastern matters whole centuries before that final strand was cut.

"But our Western chapters are more easily deciphered, for our chronicles are very positive upon their more important facts, to which I now invite your close attention. Nevertheless, you must be prepared for considerable argument while I undertake to clear away the unnecessary confusion with which its really simple tale has been encumbered.

"In the first place you know that some of our chronicles, written either in error, or else in interests hostile to historical accuracy, announce that we came to Erin direct from Javan, under the guidance of the Neimhedian refugees, and that we were their descendants!

"But this I am convinced is but a subtle confusion of the truth; and I am sure that I can make you understand the true story in a few minutes. I have given this matter the constant thought of many years, and love for you, my

only son and people's hope, has given me its full solution.

"Of course, our Neimhedian pilots may themselves have originally come from the earliest Eastern colonies of Dan, those of Javan; this, perhaps, I might fully grant, but not so were we from Javan, who merely came with them to Erin. We were no more their *descendants*, forsooth, than were the Fir Bolgs, who preceded us from the same localities, and under similar guidance, as you have already seen.

"I now ask you to recall the second band of refugees who escaped from Ireland and reached Javan. These came, you remember, under Jobhath, and were less anxious for an immediate return than Simon's colony, which led but a very motley Danaan following back to Erin.

"Well, it is quite true that the Tuatha de Danaans came to the West with the literal descendants of this particular (Jobhath's) group of Neimhedians; but, as we left Dania in the very next generation, in fact but twenty-six years from the time the Bolgians did, and as we arrived in Erin itself in but twenty-nine years more, for all of which we can fully account, you must clearly see that we could hardly have all been *descendants* of Jobhath! Rather let us admit the facts, and call ourselves, at most, only the followers or companions of his sons.

"And this we literally were, for our immediate

Neimhedian leaders were the three sons of Danaan, the wife of Jobhath, herself the daughter of Dealbaoith, son of Eahladh, son of Neid. And chief among them was Nuadh, better known as 'Nuadh of the Silver hand,' his artisans having replaced his natural limb by an artificial one after the arrival here in Erin.

"Now this Nuadh eventually became the twelfth king of Ireland,* if we count from Neimheidh himself, and include his son and successor, 'Fergus, the Red bill,' and the nine Fir-Bolgian kings, all Neimhedians, whom Nuadh himself succeeded.

"But he was the tenth king only if we reckon from Slainge as the original Ard-Ri, as do most of our historians.†

"I shall not discuss this matter further,

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* Instead of the twelfth generation as most historians are constrained by a false chronology to put it in the face of a genealogical descent certified to by the very same set of Chronicles! Muiream's explanation is absolutely impregnable!

† In order to fully realize Muiream's meaning at this point we must remember that the state of Ireland at this time was similar to that of England during the Heptarchy. It was in reality a Pentarchy. There were no less than five separate kingdoms each under branches of the royal family. (Leinster, Connaught, Ulster, and the two Munsters; the latter two became one at the next invasion, making a Quadrarchy.) Sometimes one kingdom, sometimes another was the imperial one, or assumed itself to be so; but this by no means put an end to the regular succession, each in its own line, in the several independent subdivisions of the Realm.

Eochaidh, but will leave it for you personally to solve by future studies, yet will say, in dropping it, that the opinion has of late been strongly settling in my own mind, that Neimheidh himself was in reality a Royal Danaan, and not at all from Javan, but rather from our own Dania.*

"You see we Danaans, ourselves, include him in our royal line, and this is certainly the tacit acknowledgment of his virtual origin, by the very generations who came with him!

"But in the mean time the confusion as to the Danaan origin has been increased rather than diminished; for the Neimhedians having left Erin once, and now having returned here, both with the Fir Bolgs, and later with ourselves, and each time having hailed ostensibly from Javan, have left the matter of accurate genesis a far deeper one than the casual chronicler has cared to study.

"Hence we find that they have generally preferred to ignore the difficulty entirely, and to consider both the Fir Bolgs and ourselves as Neimhedian descendants.

"But this misconception crept into our chronicles very early, and was perhaps forced into them in the interest of certain branches of our Neimhedian guides themselves, for here in Erin,

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* This is a startling suggestion and Muiream's reasons are well founded, her exceptions exceptionally taken.

where, of course, they were so well known, they naturally assumed at once the prominent place in the story of Danaan Conquest—although they were but pilots in the enterprise, and relatively as to numbers and wealth its least important element.*

"Now my own solution of this difficulty fully harmonizes all of the details, and in brief continuation is as follows: We Royal Danaans were certainly the last to enter Erin as a compact body, and this whether Neimheidh and his immediate family were our advanced Western representatives or not.

"And, moreover, as we were not only the richer but the ruling and patrician class, both here and in the East, it is but natural that we should have remained about our earlier seats of power as long as possible. This we manifestly did according to both facts and records.

"But, I take it, that at length we must have found ourselves absolutely unsupported in our narrow territory, on account of the direful wars

* So Japheth, a mere dweller in the tents of Shem, has gathered to himself so many of the honors of Our Race, that to this day our schools and universities persist in teaching us that we are Aryans, and sons of Japheth, Gentiles in fact, and have no part in the *literal* inheritance which, in spite of such misstatements, we actually do enjoy! Facts are facts, and it will be a difficult matter to impeach them in behalf of text books that have seen their day, and with men whose logic has not gone insane! C. A. L. T.

which seem so constantly to occupy the powerful nations that struggle for existence around the world's centre of population.

"Band after band of our Danaan subjects had been driven to their ships, or else in reckless independence had betaken themselves to them and gone West.

"Fleet after fleet of them were well known to have settled far and wide along the shores of the great sea, from Javan, and a colony much farther off called Colchis, to Tarshish, and all along the Western coasts beyond the Pillars at its entrance.

"This had been steadily going on from the most remote times, but now received new impetus in the days which we are studying. The general desire to reach the Blessed or Sacred Islands has been with our peoples from their very birth, and this no doubt was the ruling motive governing the tide of early Danaan emigration.

"But at last the more positive wave of advancing Syrian pressure forced the rich and landed merchant princes themselves, to adopt the same decisive measures of escape, or soon be crushed beneath an overwhelming and resistless power. Nor is it likely that with 'fleets of merchantmen' such as ours, renowned, and ample to accommodate us fully, we were caught without both well laid plans and final resource.

"It was just at the dawn of such a critical time as this that I imagine the Neimhedian

refugees from Ireland reappeared in the East, and tradition bears me out.

"The first wave left our ancient shores as the Fir Bolgs. They went to Javan, and from thence came hither. But still we richer ones stood by the stuff, until Jobhath's folks appeared and urged the final move early in the next generation. And so it was that, with them as pioneers, we gladly betook ourselves unto our ships and started for the West.

"Now it is more than probable that some of these Neimhedians, Jobhath's whole party perhaps, may have found their way at once to Dania itself, just as naturally as to Javan, if it was also *their* Eastern Cradle-land, as well as ours. Or perhaps, when we left Dania, we may have fled to Ionia first, just as the Fir Bolgs did, and thus found our Neimhedian pilots.

" At any rate we, the Tuatha de Danaans, left the original Dania, only at the very last moment, and moreover, we left it empty behind us; for we came away as a body, with no intention of ever returning there,— as for our ancient harbors we burnt them.

"Moreover, somewhere on our journey it is equally certain we fell in with the Irish Neimhedians, and eventually came here under their pilotage, merely this and nothing more.

"Now our records are equally positive that it was from Syrian invasion and oppression that

we fled from the East, and I doubt not, Eochaidh, that those very Syrians whom your father found still warring around that Danaan land of desolation in the East, are the natural descendants, or at least successors, of the ancient enemies of Our Race! It was just about 100 years (3282–3286 A. M.) before his visit to Riffleoir (3382–3386 A. M.) that the Fir-Bolgian exodus took place. My ancestors left the East in the next generation, although we probably left Dania for Javan soon after the Fir-Bolgians.

"However, here we are,— safe, and far beyond the utmost reach of Eastern foes.

"Their chariots cannot ride the waves where we are indisputably the masters, and even should they ever reach the shores of Europe, all of its Danaan sea-board, reunited in such holy cause, would rise as one and offer them a sacrifice to 'Father Dan'!

"It is thus clear that we originally inhabited the far off Eastern Dania; and that we left it via Javan, because of an impending invasion from Syria *—a second one †, for the Fir Bolgs left it

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* Muiream uses this word "Syria" naturally, because all of the Irish chronicles employ it. It was not Syria, but *Assyria*, however; the former was as it were a glass through which the land beyond was not discerned by Dan, who dwelt so continually in his ships as to be taunted for it in reproach!

† *Vide* Study Number Three, pages 133–139.

first;* that were pioneered westward by refugees who had but recently returned to the East from Erin, and knew the way back to these Western colonies of Our Race.

"And, moreover, from our Western chronicles, which are positive thereon, it now appears that the fates having taken a hand in the steering of our ships, guided us out into the ocean, and temporarily directing our prows away from these favored Islands of Atlantis, sent us rather to the Northern mainland colonies of Iberia, in the very wakes of the Belgæ or the Fir Bolgs who preceded us thither, but who had gone on to Ireland ere we arrived!

"By these latter kinsmen we also were well received, and treated with great hospitality. They assigned us lands for cultivation, probably those just vacated by the Fir Bolgs, and also gave us four cities to inhabit. The former we called Dan's merke or 'Dan's resting place' (Denmark), and the latter were named Falia, Goria, Fennia and Mura.

"But our Chronicles are equally explicit that, true to its name, this land was merely one of rest, for we remained in Denmark only twenty-one years—an ample time to re-equip and recuperate, as well as to determine fully whether we would remain or not.

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* *Vide* Study Number Three, pages 138–145.

"The fact is, our position there does not seem to have promised future independence, and as our chief men had grown weary of the main land, the constant cry was, 'To the Islands or our ships!'

"Still it was natural that having only just escaped out of Eastern oppression, we should have avoided running directly into warfare in the West, and hence it was that we had not sought Erin at the very first, but had deferred to our Neimhedian pilots, who advised us to proceed to ports which were already well known as friendly to our countrymen and them.

"I also think the very fates conspired against our making your Milesian ports in Spain. We were destined, it is true, to meet your people, but in days then future!

"Moreover, we undoubtedly avoided Spain because of its well known friendliness to the Fomorian element in Erin, which the peaceful Bolgian conquest had not altered. This had taken place nine years before we left the East, and being under *another* and not over friendly section of Neimhedian direction (Simon's), our original move was undoubtedly dictated by discretion.

"While, however, we were peacefully resting in the Lands of Denmark, just vacated by the Fir Bolgs, we were not idle by any means, and became fully posted upon Erin's affairs then

under the joint occupancy of the Fomorians and Fir Bolgs.

"In the meantime the alliance of Eochaidh, the son of Radhnal, who was then the ruler of Erin, with the famous Milesian princess Tailte, who was daughter of the king of Spain, added to our unwillingness to proceed at once upon our way. Our ways, indeed, were well hedged up with thorns, our eyes scratched out, but by good fortune we jumped into another hedge and scratched them in again.

"For at last the pressure towards the Islands became too strong for further resistance, so bidding adieu to our hospitable hosts, we once more took to our ships, and still under Nuadh, started northward, skirting Albion's shores.

"But Eochaidh himself, and his Milesian princess Tailte, had now been on the throne of Ireland for three years, so another pause took place in Albion, where we landed (3331 A. M.) and remained seven years longer with the remaining section of Neimhedian refugees who had escaped there forty-seven years previous under Briotan. You know the colony well, it is the one you visited this summer with the fleet; and it knows Milesius, for it was after sacking it that he came to Erin and met me eighteen years ago!

"Now, my son, these numerous stoppings on our way, and the intimacy of all these sections of the Danaan peoples of the North-west coasts and

islands which they imply, whether they be Fomorians, Belgæ, or Neimhedians, only add weight to my chief object in relating this brief history — the establishment of their generic unity."

An Extrication.

It must be remembered that we have located this conversation between Muiream and her son in the year 3412 A. M. or eighteen years before the era of the Tuatha de Danaans came to its own termination by the Milesian conquest.

In spite of the popularly received chronology to the contrary, the Tuatha de Danaans ruled in Ireland but ninety-three years previous to the Milesian conquest, and had the Queen survived this incident, which culminated at Drogheda, she might have made the matter even clearer by an appeal to the genealogy of her own family. She did in fact use the argument as far as it went at the time of her discourse.

Nevertheless, the popular era of 197 years is also founded upon a subtle truth, for if we look upon Neimheidh himself as a Royal Danaan and therefore add to these ninety-three years the thirty-seven of the Fir-Bolgians, the preceding seventeen of the Fomorians, and the original fifty years of the Neimhedians, we arrive at exactly this period of 197 years! Hence it is apparent that the fabulous eras have been

built up by methods that at one time threw all the dynasties of Manethro into confusion.

But some maintain that the actual reigns of the Danaan line of kings sum up to 197 years; and so they do, but so far as duration is concerned this is pure accident, for those reigns were not successive, but occurred in several lines, ran parallel to and overlapped each other, during the very ninety-three years to which we refer!

And here we may state that in the same subtle way some accord the Fir Bolgians an era of "400 odd years"! which is really to be accounted for by running it back to Parthalon the great ancestor of Neimheidh (300+50+17+37=404 years!)

So too, the Fomorian era of "217 years" agrees by extending it back to their original colony, *i. e.*, 150 years into the Parthalonian era, or 150+50+17=217!

Sometimes on the other hand, the Neimhedian era is also assumed to have been 217 years by natural and yet manifest confusion of this era with that of their successors.

It is a great error however to misunderstand these eras, and, ignoring the fact that they overlap, actually sum them all up to arrive at Erin's age! Now this is the habitual method of all who have misconceived the secret of Irish chronology, and it is so subversive of her true history that we fear it will endanger the hope of future ages unravelling the story and thus

splicing it on to that of our ancestors in the East, unless we rectify it now.

The facts are that from Parthalon down to Milesius is a period of but 497 years, instead of from twelve to thirteen hundred, and nothing is to be gained by such wholesale misrepresentation. Indeed much is to be lost for it keeps the matter in derision, while to recognize the truth is to honor Irish history and reveal a truth of mighty moment to all true historians!

And so, too, from the battle of Drogheda to that of South Muigh-Tuirreadh, *i. e.*, from the death of Muiream's father, MacGreame, back to that of Eochaidh, the Fir-Bolgian, but ninety-three years have elapsed; or generally, adding to the ninety-three years of her family in Erin the seven spent in Albion, and the twenty-one in Denmark, it was just 121 years after the Tuatha de Danaans left the ancient Eastern home of Dan that the Milesians entered Ireland.

And now to prove this by her own genealogy. Eochaidh, her son by Milesius, was the grandson of her father, MacGreame, who was the son of Carmada, the son of Eochaidh, the one for whom Eochaidh the Heremonn was named, and who came to Erin from Denmark with the Tuatha de Danaans.

His ancestral god-father is usually put down in the genealogies as the brother of the great Breas, which, however, is an error, for he was

really his nephew, and this is very easily cleared up by noting that in some of the records he is also called Ealthar, the son of Ealthaim, who was the brother of Breas.

Now Breas and Eochaidh were about of an age, *i. e.*, twenty years, at the time of the landing, both having been born in Denmark. So that at the death of Breas and Nuadh at the battle of North Muigh-Tuirreadh this Eochaidh, the ancestor of Eochaidh the Heremonn, was nearly forty years old.*

The great Luigha ruled during forty years, and died as Ard Ri, after which this ancestral Eochaidh himself was Ard Ri for but one year and died at the age of eighty. Hence he spent sixty years in Ireland after the Danaan conquest.

* Breas, son of Nunda, while in Denmark with the Fir Bolgs, had married a daughter of Elathe the King of the North Iberians, sometimes called a *Fomorian* Sea King. In the meantime during their succeeding stay at the same Court, Ealthaim the Prince of the Tuatha de Danaans had married another daughter of this same Danish Fomorian or North Iberian Sea King. Dying before the birth of his son Ealthar or Eochaidh, the latter seems to have become the rightful heir of the Tuatha de Danaan sceptre from his birth. This Eochaidh, who died at the age of eighty as Ard Ri of Ireland, was the father of Carmada, whose son Ceathoir or Mac Graeme was the father of Muiream, or Eochaidh the Heremonn's ancestor. Thus Eochaidh, the son of Ealthaim, was actually a King for eighty years, yet only Ard Ri of Ireland for one, the last one of that eighty.

His son Carmada succeeded him, ruling for three years as Ard Ri, and was followed by his own three sons, Mac Cuill, Mac Ceacht, and Mac Greame, who ruled as Ard Ri alternately during the next thirty years, which brings us to Drogheda.

Now add to this ancestral Eochaidh's sixty years in Erin, Carmada's three of survival and reign, and the thirty of the next generation, that of the three Macs, and you have the ninety-three years required.

That is between Eochaidh the Heremonn and the elder Eochaidh, both of whom were strangers in Erin, there are but three full generations, Muiream's, Mac Greame's, and Carmada's, which span the whole Danaan Era. Or from the elder Eochaidh's entrance with the Danaans, to Eochaidh the Heremonn's entrance with the Milesians, is, not inclusive, but two generations, Carmada's and Mac Greame's!

Beneath the lens of such scrutiny the fabulous eras of Erin, built up by adding years to years without reason, vanish; and we have left the truth and fact. There is no escaping the genealogy which is recorded as to succession, and to age, and generally as to length of reigns. Tried by the common scale they all agree, and the annals of Ireland are resolved into a line of time not to be impugned.

It was in converse such as we have now briefly epitomized that Muiream laid the keel of a future ship of State. The young Danaan sailor profited thereby, and upon his return to the Milesian court maturity was stamped upon his judgment.

THE RETURN TO SPAIN.

The youth had certainly improved, and the mother's mission had been well accomplished. They were welcomed by Milesius, then sixty-two years old, and already contemplating a division of his realm between his several sons. The return was at the beginning of 3414 A. M., and much to Scota's exultation, was Heber's twenty-fifth year. Accordingly the latter was made an associate King at once, and the rivalry between the two Queens threatened to break out afresh. But Milesius was fully equal to the occasion.

Eochaidh had not yet reached the legal age of twenty-five, but for some years previous to his return he had given evidence of peculiar ability as a sailor. He had taken voluntary part in several Danaan expeditions, and had won no little honor, the report of which had duly reached his father.

These tastes were such as had reawakened Gollamh's recollections of his own adventurous youth. They had in effect led to the recall of the young Prince for a specific purpose. Accord-

ingly he conferred upon him the command of the Milesian navy at once, both as an offset to the elevation of Heber and as a quiet guarantee to Muiream and Eochaidh of further favors should the young man continue to merit his advancement.

As we have already seen, Heremonn's natural instincts led him to a life upon the sea, and under the circumstances his mother was now forced to acquiesce in the arrangement.

With true Danaan skill he now embarked in naval enterprise, and led the fleet upon several expeditions far and wide along the coast of Europe. His name became a terror to the independent pirates who infested the seas to the north and east of Albania, and many Irish sailors—all dwellers in ships, like Dan, from early youth—enlisted under his flag, which exercised a mutual protection over the related commerce of the two nations.

In a single season Heremonn's successful fleet punished the pirates so severely that commerce was assured of a long spell of safety, and Milesius granted the oft-repeated request of the young Prince to visit Egypt, the famous scene of his own early adventures.

As a lad the Prince had listened to his father's stories of the East, and his later converse with his mother had only served to increase his desire to see these famous regions for himself. In his

correspondence with Milesius while away at school he had frequently reverted to it, and the hope had been fostered by his now fully assured naval successes.

In pursuing the interests of Milesian commerce, Heremonn had but lately passed in through the Gates of Hercules, and touched at several kindred colonies along the most western shores of that great inland sea, upon whose far-off eastern coasts the legends of both branches of his ancestry related that his Race had sprung to prowess and renown.

It was, therefore, in no merely wild adventurous mood that he had sought and obtained the coveted permission. He was still but eighteen, and Milesius assented the more readily in that several years yet remained before it would be proper to give him a share in the sceptral affairs at home.

The elderly King looked upon the matter as a feature of his son's education, and was himself anxious to obtain direct news from the regions where he had personally spent many pleasant years. It was true that Necho, his royal friend, was dead, as was his son, Psamnis; but Hophra, whom he remembered as a youthful prince, was on the throne of Egypt, and he knew his son would have a friendly welcome at that court.

Accordingly the young Prince hastily prepared for the voyage, but in an unostentatious

manner. A single ship was selected, one of the best in the navy, a few trusted officers and a well chosen crew. Plenty of means for several years of travel were provided by Milesius, and rich presents for the reigning Pharoah.

To Muiream, however, the parting was an exciting one; her feelings were somewhat foreboding; but as the young man's heart was set upon the trip, she stifled all her fears, gave him her maternal blessing, and steeled herself to wait the outcome, which, after all, she viewed with subtle confidence, despite an ill-defined excitement.

And so it came about that he proceeded to the very confines of Egypt, visited its marts and ancient temples, and admired its art and architectural wonders. But he spent less than a year at Pharoah's court, and as the state of affairs in the East was much less settled than he had anticipated, or was prepared for, he left the regions of Tanais towards the end of the year 3416 A. M., with the intention of touching at Crete and Cyprus, and thence returning west via Getulia according to circumstances.

An Eventful Voyage.

It was upon this return trip that Eochaidh experienced a remarkable adventure, and whose mysterious import never ceased to influence his after fortunes, although its most important

link seemed to be fatally lacking for many years.

Driven out of their course by severe weather, his ship had gladly sought refuge in what appeared to be the ruins of an ancient harbor. It was that of Joppa, already quite dismantled and deserted, save by a few fishermen of the lowest order.

But from its inhabitants he had gleaned enough to suggest the strange fancy that perhaps it was here his ancestors had dwelt.

The storm-stressed Danaans (or Milesians if you will, for the crew consisted of about equal parts of both peoples, and Heremonn was quite as much the Prince of each in their own and *his* own estimation) had tarried there some time, and while his shipmates made such temporary repairs as would enable their craft to start again upon its homeward voyage, Eochaidh had heard of the luxurious city of Jerusalem, situated at some distance inland, and decided to visit it.

But rumor added that it was even then besieged by powerful Eastern enemies. This, however, only served to increase his resolution to journey thither.

In for any adventure, Eochaidh, together with two trusted tribesmen, now planned the short journey inland, for the double purpose of viewing the conflict and relieving the ennui of their forced delay.

Captured by the Babylonians.

Just as they were about to start, however, a strong detachment of Babylonians swept into Joppa, seized the entire party, and were upon the point of destroying their galley; but upon second thoughts, and because of the evident value of the ship and the importance of its owners, the captors decided to report the matter to the Commander-in-Chief who was then at Ramah, only a few miles north of Jerusalem.

Leaving therefore a strong guard in charge of the merchantman, they returned with their prisoners to Mizpah, whence they had originally set out on learning of the shipwrecked strangers, intending to move forward to Ramah upon the following day.

At this critical juncture they were befriended by an unlooked-for circumstance. This was no less than the arrival of a party of Hebrew refugees at Mizpah. The latter were by no means prisoners, although they were also under special Babylonian escort.

They were of evident rank, and consisted principally of a queenly middle-aged woman, named Hamutal, and three young maidens who proved to be her granddaughters. The elder was a pretty child named "Scota," a familiar name! the middle one a maid of striking Jewish

type, while the younger was a still lovelier little girl of some three or four soft summers.

They were also attended by an Ethiopian eunuch of commanding presence, by a younger companion apparently a scribe, whose attentions to the elder girl were unmistakable, and, finally, by an austere man, clad in the garb of Hebrew priesthood.

The latter seemed to be well known to the commander of the original detachment, who had indeed preceded them to Mizpah with the express purpose of providing for the safety of this particular Hebrew party.

A Friend in Need.

So soon as the Hebrew priest learned of the captured prisoners he seemed deeply moved, and having diligently listened to all the Babylonians could impart, he persuaded a delay until the Commander-in-Chief himself, who was expected on the morrow, should arrive.

We have already related the general aspect of this adventure in a former Study (see page 234, Study Number Three, Series I.), and it now remains to clear up its most important incidents, which then were intentionally left in mystery. We refer to what transpired within the tent.

The interview which forever after was vividly impressed upon Eochaidh's mind was somewhat as follows. So soon as Jeremiah, Nebuzaradan

and Eochaidh were left alone, the Hebrew thus addressed the Babylonian captain:

"This stranger is the son of a great prince, whose domain is near 'the Blessed Isles,' which lie far beyond the Ultima Thule. The Kingdom is but small, and is underneath the setting sun. But know, O Nebuzaradan, that the destiny of Babylonia is mysteriously linked with the safety of these mariners. Let them depart in peace.

"They will return unto their own land, nor will even their posterity visit these shores again until the golden age has changed to silver, that of silver into brass, and that of brass to iron, in the latter days of earthly empire."

These words, still uttered in Phœnician dialect, that was easily comprehended by each of his listeners, produced a marked effect on both, and observing their attention, the Seer continued:

"Thou hast, by order of the King, thy master, hitherto obeyed all the mandates of Jehovah, and behold Jerusalem again has fallen! So, too, all other things unroll, even as the sacred scrolls predict, and I am here according to agreement, with the daughters of Mattaniah, the son of Josiah, whom Nebuchadnezzar, the King, placed upon the throne of Judah.

"Let it be known to thee, O Babylonian, that the victory of the Chaldeans has been brought

about, not by chariots nor horsemen, but by the Lord of Hosts, before whom even thou hast lately trembled in thy visions."

At this the Babylonian captain visibly started, and changed color, not angrily, however, though with evident concern; but appearing not to notice his increased attention, the Seer continued as follows:

"Nor yet, without indubitable premonitions, stands this stranger here to-day, who hitherto has bowed the knee to Baal only, amid the oaks and cromlechs of his native hills.

"Be it also known unto thee, O Nebuzaradan, that these shipwrecked strangers have been cast upon the shores of Joppa for a 'sign,' and for a 'witness' unto thee, that all my words shall surely come to pass—as well as unto them when Eron's times are also full."

These remarks of Jeremiah, particularly the allusion to his mother's land, and the scenes of his youth, surprised Eochaidh beyond measure, but he held his peace and the Prophet continued as follows:

"Behold I will establish this, that thou mayest know that the words of God are certain, and his counsels sure."

Nebuzaradan's Dream.

The Seer continued: "Last night, O Captain, thou wert troubled in thine heart, and sleep went

from thee, for a vision of deep import haunted thine eyelids. That dream was sent to thee from Heaven, nor hast thou yet mentioned it, or told it to another. Nevertheless this is the riddle thou didst dream.

"Thou lookedst, and behold a vine of low stature, and of unknown verdure, grew upon a mountain high and excellent.

"And as it spread abroad, behold a single leaf expanded in the midst thereof, and sent its lobes, the one towards the east, another to the west, a third towards the north, and yet a last towards the sunny south.

"And the growth thereof was terrible, and the shadow of the leaf spread over the face of the whole earth.

"And thou sawest until the strength of the mountain whereon it flourished entered into the leaf. And gold and silver, brass and iron, flowed from the bowels of the mountain, into the veins thereof, and yet its texture seemed to be of stone, for the mountain also poured its quartz into the leaf that grew.

"And behold as thou didst view the vine, and its growing leaf, One came and plucked a tender twig thereof, and gave it to a little child; and lo the whole earth rejoiced, and all creation dwelt in peace beneath the shadow of the vine."

Its Remarkable Interpretation.

"Know, therefore, O Nebuzaradan, that this vision is certain, and its interpretation sure. As a sign thereof, I charge thee, cause this stranger to be searched."

Then sent the captain of the guard for Ebed-Melech, the eunuch, and commanded even as the Prophet had directed, and lo, beneath the *caimsi* of Eochaidh was a chain of gold, clasped around his neck. And suspended to it hung a four-leaved shamrock, curiously worked in inimitable filagree, with gold, and silver, brass and iron; and it was set with quartz, and glistened in the sun.

This talisman had been the parting gift of his queenly mother ere he had started upon his eventful voyage, and was greatly treasured for supposed Druidic virtues. She had charged him to wear it on his heart, and had related to him that it was an ancestral heirloom of great age, and it certainly was a treasure of great value and withal a work of art.

Now the little daughter of the unfortunate Mattaniah, strayed into the group at this moment, and Nebuzaradan, impressed with the strange fulfillment of his dream, directed Ebed-Melech to cast the treasured circlet with its pendant gem about her neck, for her name was *Taphah* (or Tephi) which in Hebrew signifies a twig

or maiden, and she was also called by the pet name Teah (or Tea) which is a diminutive signifying *tender; i. e.*, Teah Tephi—the Tender Twig!

Now when it was done as Nebuzaradan had thus spontaneously directed, the prophet spake to him yet again and said:

"Behold thou hast found favor with Nebuchadnezzar, and thy king will make thee captain of his four-fold host, and thou shalt lead his armies victoriously to the north and south, to the east and the west; and thou shalt have great honor in thy latter days. Speed now these strangers on their way."

Then gave the captain of the guard orders that the prisoners should be released, and that the departure of the galley should be hastened.

A Mysterious Interview.

Now it further came to pass that upon the night before the merchantman of Tarshish was to start from Joppa, the young prince was called into a place apart by the mysterious Seer, and blessed.

And the Prophet took a horn of oil, and anointed him and said:

"Return no more into the Orient, nor pass the Pillars of Hercules again.

"Pause not in thy return voyage; obey the light thou hast, the legends of thy people are well

founded. Seek empire in the West. Thou shalt be ruler in thy father's stead, and the four-fold kingdom of the Sacred Isle shall be united upon the stem of thy posterity.

"Behold, Jehovah blesses thee, and thou shalt judge thy people. And in the days of thy greatness thou shalt have a throne of stone, a sceptre, and a princess fair to see.

"Thy seed shall dominate the earth, nor shall it fail in the day of trouble. The zeal of the Almighty shall accomplish this, and for a "Sign" the serpent shall depart from Erin.

"Meanwhile return thou unto Western Heshbon, and forget not amid the groves of Baal, that there is a Mighty One in Heaven, and that the cromlechs of thy people are too narrow for Him who dwells in Lughaidh.

"Haste not this vision nor be slow of faith, for many days must pass before these things take place in any phase or form.

"And finally, regret not the gem that thou hast lost, it is the price of thine escape; but when thou findest one amid the verdure of some Green Realm far away, recall these incidents and wield thy sceptre wisely in thy day."

Thus spake the Seer, and on the morrow the galley had preceded the sun in its westward journey.

The Fates at Work.

These events had taken place in the year 3416 A. M. It is needless to relate the changing fortunes of the Emerald Isle in the few succeeding years. The young prince had returned to Spain, and grown strong in the hearts of his tribesmen. His fame and greatness had spread into the other clans, and a fragmentary story of some wonderful escape from peril which he had experienced in the East, had found its way to the remotest shores of Ireland.

He had related naught, however, of his personal adventures, save unto his mother only. But the latter carefully concealed the story, for this, her favorite son, was the younger of several brothers, and his elders had the royal precedence.

It is now worth our while to record some of Muiream's observations to her son after he had fully related all the incidents above referred to.

"I am particularly struck, my boy," she said, when he had paused at the conclusion of his story, "by several features of this strange adventure. The Prophet's words, for he must have been a Seer, are but a part, and a corroboration of much that has already entered into my own life, and his allusion to a woman, whom he does not name, is a seal upon our credence.

"For strongest, Eochaidh, of all the ancient promises, whereon your mother's people base their faith, is the one that looks unto a woman as destined to preserve the Danaans from the serpent that bites the tribal horse's heels. You know that this is darkly symbolized upon the royal Danaan heraldry which came West with my family.

"Well, Eochaidh, somehow my heart has always looked to you as destined for a mighty purpose, and, though I must needs digress a moment, to explain myself, it is in fact a vital part of my recital: nor is it yet without a double weight to you, whose own Milesian ancestry has once escaped the serpent's bite.

"I have never touched this topic till the present time, because you scarcely could have grasped it till the learning of your race had somewhat moulded you to proper understanding of its fullest import.

"When, too, you so insisted upon following the sea, instead of broaching my secret, or opposing you, I made my heart delay, and this for many reasons, and to further test the fates. For I myself was long convinced that I, the only daughter of a Sun to set, was possibly the favored one of Danaan women, and that your life was charmed.

"Your birth was ominous of something strange and great. Enough that I had special reasons

for belief in one born with an 'arrow mark' upon his heart.*

"The day when thou shouldst have been passed above the sacred fire, the eldest of the Druids sought me, and forbade the act. He was a strange and silent man, who took no part in any of the outward rites we celebrate within the cromlechs, but had remained a hermit in a place apart; I did know he was in Spain, in fact I had not seen the 'Brehun' since Carmada died, save in a dream ere you were born, and when he came my vision was fulfilled.

"He was the one who gave me the talisman which you so strangely lost on this eventful voyage into the East, and with it he bestowed this curious seal which you have never seen before. I give it to you now, my son, but charge you never part with it in life or death."

The Queen now produced a ring of great antiquity and gave it to her son.

"It is the cognizance of Dan himself, who was the giant founder of Our Race — a beryl pure and precious. Note with what skill its heraldry is graved, a creature, which, half man, half horse, is wielding in his hand an arrow-snake; and those quaint characters below spell out his name, as you can see, for in spite of centuries, I dare not think

* Is not this a possible allusion to the "Broad Arrow" of the English war office.

how many, they are not far from ours, that is the secret oghams of the Druids.

"Dan was a 'Brehun' as his name implies, a royal monarch an Archdruid, born to 'judge' among his people always. So thou shalt do, and after thee thy sons, until the final fire shall quench the waters whereon Dan abides.

"I say thy sons, for when the aged Druid gave to me this seal he bade me know that

> "In the strength of this child's thighs
> The stars predict an empire shall arise."

"Smile not, my son, that thou preferrest me, thy mother, to a wife, for portents such as I have known may tarry but not fail. Yet marry no Milesian princess, Eochaidh: thy star is double and the color of its second light must complement thine own. I say not marry a Danaan. I know not what to say hereon save that thy counterpart will come.

"You will remember how I used to wander from my story of the elder generations, intent too much on yours towards which they all seemed so to concentrate in thy fond mother's heart. Yet thou 'lt forgive me, Eochaidh, for all these personal matters that I have related had to be thine own, and it was better then and now, than when I am too old to tell them and command respect. This particular part of my story has been treasured all these years for you alone, to be revealed

on some occasion such as this, and it has often been intensified by dreams and omens of strange import.

"Let me return therefore to those earlier Danaans—'The Craunnogs' with whom my story of Ireland began. You recall the significance I placed upon the twigs and leafy emblems we have all inherited equally with them, and to which we still attribute so much subtle meaning.

"Well, what added weight all this obtains when taken in connection with your own adventures; depend upon it you have met a prophet of Our Race, and there is destiny awaiting thee behind the Veil of Isis, whom I believe you said was one of the gods of Egypt, and certainly has sway in other lands.

Joppa and Jerusalem.

"But I have a stronger argument, my son, and for you almost a personal one.

"You have told me now forcibly you were struck by the name of that wonderful Eastern city which you failed to reach when you were shipwrecked in the great sea, and how confident you were that the desolate land upon whose shores you found yourself was in some way related to our own Danaan forefathers.

"Well, I too am fully convinced that you are near the truth in your conjectures, and yet I can only explain your process of conviction by

attributing it to one of those strange human instincts which so seldom err.

"However, you tell me that the land itself was surely known as the Country of Dan, and that the port of your misfortune, or rather the haven of your refuge, was called *Ypho*, or *Yiffey!*

"I do not wonder, Eochaidh, that your mind turned homewards, and bethought itself of *Lyffey*, from whose port and river's mouth we had set out when we returned from Ireland.

"But this was not all; for what convinced you most of its being truly classic Danish ground, was the startlingly familiar name of that inaccessible interior city, which, among other lofty titles, all signifying 'The Holy Mountain,' the fishermen thereabouts called *Jhireon*, *Akron* and Hierusalem!*

"Of course, the mention of these names completes my own conviction, and recalls the holiest 'High Place' in my native land, and strangely, too, one known by these very names also combined in one!

"Now the people who gave the name *Jeron-akron* to Erin's most sacred promontory were these identical Iberians of whom we used to talk long years ago in Erin. Yet the name is a pure

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*It was at the threshing floor of *Gorn-Nachon*, that the disaster befell Uzzah. (2 Sam. VI.)

Danaan one, and signifies to us, as it did to the Iberians, 'the Sacred Mountain.'

"No wonder you were struck by it, my son, and I can only beg of you to be convinced anew, and see clearly that these early Iberians were actually Danaans, and that their ancestors must have known of the earlier Jhieronakron so near to ancient Yiffey in the land of Dan.

"The fact is, Eochaidh, the Iberos came Westward, seeking the same Sceptre, and following the same Star of Destiny, that led us all to Erin, and when accident thus took you to their most ancient land, behold you found it empty! It has been depleted every time that emigrants have gone to Ireland and the West.

"I shall often wonder what has become of the city and inhabitants of ancient Jhieron or Akron, which the Syrians were besieging when you yourself fell into their hands, and were so wonderfully delivered.

"Of course we shall never know, but now your own experience is sufficient to show how dreadful life must be about those central areas of earth, and how well may we, who left them for these relatively Blessed Regions, be thankful to the gods, who are our guardians, for their safe retreat.

"I think that Erin is the inner sanctuary of this land of Tarshish, and I would that you were sure of ruling it in days to come."

At this point she dropped the conversation for the time, but they often recurred to the matter as the years rolled on, and in the interims between Heremonn's continued exploits on the sea.

He, however, never disobeyed the Prophet's injunctions, and confined his voyages to the coasts north and south of Spain on the Atlantic.

Gathering Clouds.

At last the year 3422 A. M. arrived, and Heremonn, who was twenty-five years old, became associated with his brother Heber in the sceptral affairs of Spain. Milesius was now seventy years old and left all the details of the realm with the two half brothers. There was little cause of dispute between them and things prospered for a while.

In the year 3427, Heremonn was called upon to mourn the loss of his mother. She was buried in Ireland, and the Prince returned to Spain after the obsequies only to find additional cause for deep concern.

The even tenor of the realm was gone. Powerful combinations of different peoples began to distress the Milesians sorely, and to these disasters were added great calamities by uncommon drouths and famine. Their territory was gradually reduced till at length they were confined to a narrow tract in spite of every effort that was made to stem disaster.

In this distress a solemn council of all the chiefs was summoned (3428 A. M.) to determine whether they should make new efforts to recover the country, or seek some more beneficent soil, and on consulting the *Sacred Books*, Amhergin reminded them of the ancient prediction of his predecessor Caicer. Ireland was the most westerly situation; with it they carried on an extensive trade, and this he assured them was the Promised Land, and that at this time the prophecy was to be fulfilled.

These assurances of the High-priest determined their resolution and filled them with hope and confidence. But an attempt like this was not to be made upon vague reports, so Ith, their uncle, the son of Breogan, was selected to visit the country, explore its strength, and effect such compacts as were possible with the disaffected inhabitants, for it was reported that there, too, desire for change was no secret, and that a large body of the people were on the edge of insurrection. This Eochaidh already knew from private sources and from observations during his late visit to the land of Muiream.

It would have been better for all concerned had Heremonn, a younger man, and one well known and loved, been chosen for the visit, for Ith, although a seasoned statesman, was by far too old, and as events turned out, the mission was unfortunate from many standpoints.

A Disastrous Mission.

"Accordingly, early the next year (3429 A. M.) in a stout ship well equipped for such an expedition, with one hundred and fifty select men commanded by his son Lughaidh, besides the crew to work her, Ith set sail from Brigantium or Corunna, with a fair wind for Ireland."

He seems to have stopped at the Fir-Bolgian settlements of Denmark on his voyage, and many think he offered inducements for them to join with him in the more subtle plans of the enterprise; for Scota's influence had undoubtedly given it a really hostile feature quite unknown to Eochaidh.

At length Ith reached Ireland. He landed at Daire-Calgach (the present Derry) in the North, and immediately sacrificed to Poseidan, the god of the Island, and in fact the favorite marine deity of all the Western nations. It is said that the omens were not propitious, and he dissembled to the inhabitants who flocked to know his business, reporting that distress of weather and want of provisions had thrown him on their coasts.

Thereupon Ith and his companions were invited into the country, and in this excursion he took care to inform himself very minutely upon everything necessary for him to know. Being told that the three sons of Carmada (who had been ruling in Ireland jointly for twenty-

nine years) were at Oileach Neid in order to agree upon an equal partition of the crown jewels, he resolved to pay his respects to these princes.

So he waited on them at the head of one hundred of his men, and conducted himself before them with such discretion and wisdom that they agreed to make him umpire between them—for it was apprehended that this dispute would end in civil war.

"In the distribution of these jewels he displayed such regard to justice and impartiality that the brothers became reconciled to each other and highly pleased with him."

But "after his departure they began to reflect on the high encomiums he bestowed on the country—and from this and other suspicious circumstances—probably his tampering with the Belgæ—they became convinced that his landing in Ireland must proceed from very different motives than those he assigned, in short, that he came as a spy."

"They, therefore, decided that their security depended on cutting him off with his whole party before they reached their ship. This resolution was no sooner taken than put into operation. MacCuill or Eathoir, was immediately despatched with one hundred and fifty men to cut off his retreat."

He overtook Ith, and at once commenced the attack. Ith endeavored to retreat and did so

successfully until near his ships, when he decided to make a counter attack. In this attempt he lost the flower of his troops, and was himself mortally wounded. The remains of his scattered forces escaped to their ship, carrying their general with them. This battle was at Mugha Ith.

Under the command of Lughaidh they now returned to Spain. Many died on the voyage, as did Ith himself, but the body of the latter was preserved till they landed at Brigantium. Here it was carried on shore in great funereal pomp and exposed to the view of his friends and kinsmen.

The Milesian Invasion.

But Spain herself during the absence of Ith had suffered other losses, for besides the continuation of the famine and hard times, the death of Milesius had occurred and the obsequies were no sooner fully over than the bad news brought by Lughaidh renewed the general feeling of confusion and unrest.

Accordingly another solemn council was convoked, and at it Lughaidh related all the incidents of his fatal expedition. This was Scota's opportunity and it was fully improved. The faction led by Heber loudly called for vengeance, and Lughaidh assured the people of certain success in event of the proposed invasion, which was now assuming the aspect of a military one indeed. The outcome of the matter was a formal decision

to attempt the conquest of Ireland and it was solemnly vowed to sacrifice the sons of Carmada to the manes of the renowned hero Ith.

As to Eochaidh himself, although surprised at the turn affairs had taken, he was nothing loth to join the enterprise. There now remained no personal reasons for hesitation, and had not Lughaidh brought sufficient information to show that they would find supports in Ireland itself, he would have been confident thereof. At any rate the outrage was apparently inexcusable, and he acquiesced at once.

"The sons of Milesius, stimulated by glory, by revenge, and by conquest, were indefatigable in their preparations for the expedition, and not only did Scota accompany it, but so did many other ladies of high rank. The Queen was about to realize the aim of all her life, and, though she knew it not, to be debarred from enjoying any of its fruit. And there was destiny in this also, for so the Fates serve every agent whose measures are reproachable.

The Chronicles differ as to the strength of the fleet. It was from seventy-five to one hundred and fifty sail. The names of the leaders are carefully preserved in the Irish Annals.

"These were the sons of Milesius: Donn and Aireach, born in Phœnicia; Heber and Amhergin, born in Egypt, and Ir, Colpa (in the Mediterranean regions), and finally Aranam and Here-

monn, born in Spain." Besides them were their numerous followers and sons, all given by name, four of whom (Muimhne, Luighne, Laighne and Palp) are assigned to Heremonn himself. It is not said that these were his legitimate sons, nor does it matter much, such were the customs of that age. If Eochaidh had married it shows how thoroughly present matters had supplanted earlier resolutions, and we prefer to regard these princes as not having been born in the marriage bed.

The incidents of the invasion are too minutely followed in the annals to be discussed in detail here. The Chronicles loiter around this invasion as the heroic chapter of Erin's history. They first landed at Kerry, and Amhergin met the chiefs of Ireland in a solemn council. They came to no agreement, so the fleet withdrew for strategic purposes, divided into several squadrons, met with heavy losses from storms of unusual severity, and at last the Milesians relanded at Sliabh-mis.

Five sons of Milesius had been drowned, many ladies and captains of special note, and numbers of soldiers. Heremonn's squadron had suffered the least, and the command of the expedition now devolved upon him, on Heber, and on Amhergin. Three days after this landing the forces of Heber were attacked by the Danaans, who were seriously defeated, but the Milesians

also lost heavily. It was in this engagement that Scota fell. She was buried at Glen Scota near Tralee, and a royal monument erected to her memory.

Fais, another celebrated Amazon, two Druids, and three hundred Knights of the Scarlet Thread also perished in this battle.

Ireland Changes Hands.

The Milesians now proceeded to the famous field of Drogheda, where the army of Heremonn was encamped. He had been heavily reinforced by many malcontents, and by the Belgæ, and the sons of Carmada were now summoned to surrender or appoint a day to try the issue with the sword. They chose the latter alternative, and agreed to meet at Tailten in Meath. Their numbers were now about equal, and a compact was made that the conflict should be final.

The three sons of Milesius led the invaders, and the three Kings of Ireland, sons of Carmada, led the Danaans. The battle lasted from sunrise to sunset, according to the Book of Invasions, and at last the opposing princes met in person to decide the day. "The fate of Ireland now, like that of Rome in the days of the Horatii, hung on the swords of these contending brothers. At length, MacCuill fell by the hand of Heber-fionn, MacCeacht was slain by Heremonn, and Mac Greim by Amhergin."

It was a fair fight and there was no misgiving as to the justice of the issue; in so far as Heremonn himself was concerned, he was wholly innocent of having sought this settlement of Mileso-Danaan affairs by dint of arms, and he lived in days too full of internecine struggles to concern himself thereon.

Nor was there much time to moralize; the Danaans, deprived of their chiefs, gave way on every side, but retreated in order. They gave battle again at Sliabh-Cualgne and made their final stand at Sliabh-Fuadh. It was hopeless, for the Milesians again defeated them, and so effectually broke their power that they were never after able to make the least disturbance in the kingdom.

Such was the end of the Danaan Era which had lasted ninety-three years, or from 3337 A. M. to 3430 A. M. Those of the Danaans who did not passively submit to the new regime retired to Britain, possessing themselves of Devonshire and Cornwall, where they had kindred and where their name and tongue may still be traced.

Divisions and Feuds.

In the meanwhile the victorious Milesians acquired the sovereignty of the entire island. In payment for the assistance given them by the Fir Bolgs or Belgæ, "we find Criomthan, a man of great consequence among them, appointed to the

government of Leinster, where the latter were most numerous, and it is evident that the Damnonii were still a very powerful people in Ireland, and even governed the province of Connaught till the middle of the third century."(A. D.)

"All the annals now agree that the kingdom was divided between the two brothers Heber and Heremonn, and that Amhergin was appointed High-priest and chief of the literati; that Heber as the elder, chose the southern half, a line being drawn from Galway to the Bay of Dublin, so that the provinces of Leinster and Munster fell to his share, while those of Ulster and Connaught were the property of Heremonn."

This state of affairs lasted some four years or until 3434 A. M., during which the Milesian conquest was assured, but their internal affairs became seriously involved during this brief period.

Jealousy had always existed between Heber and Heremonn, the former having been secretly incited by Scota against Muiream. Soon after the Irish Conquest these slumbering jealousies broke out afresh, and, tempered no longer by any softening influence or wisdom, at last terminated in a deadly feud in which Heber was alone to blame. It culminated early in the year 3434 A. M., in which all who were of Danaan origin arose against the unwarranted encroachments of Heber, and the Southern clans.

In the quick and decisive battle which resulted, Heber's small army was utterly defeated, and he himself was slain, whereby Heremonn became sole ruler of Ireland—a consummation not without a welcome acquiescence upon every side.

But by this time there was more or less of a dangerous feud arising between Eochaidh the Heremonn and Amhergin, now the Arch Druid, whom the former strongly suspected of having been largely instrumental in lending his brother Heber the Druidic support in the conflict for supremacy which had just ended. For years, however, Eochaidh had been but a lukewarm admirer of the Druids, much even to his mother's sorrow, and had alienated their fealty in many ways, but chiefly by disputing their authority, and resenting their interference in any of his affairs, and finally, by withholding from them some of the perquisites they had enjoyed from earliest times.

There was, thus, but little love remaining between the half brothers, Amhergin, and Eochaidh the Mileso-Danaan, when the scenes we are soon to describe arrived upon the stage of Irish history, and each of them was secretly preparing for a separate *coup d' etat*, which in their hearts they felt was to decide the fate of Baal and its fires forever.

Eochaidh had inherited in Zarah's blood, that flowed within his arteries, one special trait which

had been overcome in Amhergin's by Scota's more pharaonic disbelief.

CHURCH AND STATE.

His father's ancestors had left the land of Egypt before Sinai's Law had been promulgated; theirs was but primitive and patriarchal, and although all knowledge of its origin had for long been dissipated in their constant wanderings, its simple purity was summed up in a belief in one God only, whom they named but rarely, *Jah*, and worshiped with but little ceremony, in the deepest heart. "The Scarlet Thread" which led them to this land of Fate, whose very name they took to be indicative of Supreme favor—(for to them arriving, Ierin had phonetically meant *Jar-in*, or "Jehovah's Land"! but some say *Jurin* or "Judah's Land")—had wrapped itself about the very roots of Eochaidh's deep nature, and he had been drawn to seek in constant converse all that the wisest of the pure Milesians could impart thereon.

Among his mother's people he had seldom touched upon this topic, but what little he had said, and wherever he had seen into the inner lives of his most treasured statesmen, had convinced him that some changes he resolved to make, or perish in the act, might meet with far less opposition than at first seemed likely. So Eochaidh and Amhergin, but faintly realizing all

the purpose of the other, prepared to renew the ancient struggle between *Jah* and *Baal!*

In the meantime, omens, such as God suffers to conspire about the paths of those who trust entirely therein, disturbed the equanimity of Druid counsels,—as when in Aztec land the startled priests of Montezuma discovered naught auspicious in their dreadful sacrifices, and everything portended the approach of sails which cast their shadows long before!

And there were sails approaching Jar-in then, and they indirectly hailed from Gael's Port, the very land of Ferdinand and Isabella in a later day, the land from which the Milesians had so lately come, and sails as fraught with mighty *Destiny*, as those which ferried Christopher across the sea!

But this determined struggle between Amhergin and Heremonn was a tacit secret yet between them, save that the Druids had been warned in private that their Arch-Chief meditated a momentous step; and so, too, had some of Eochaidh's more trusted warriors!

But with the people it was far different; they simply idolized the Heremonn, and loved him quite as much for his own sake as for that of Muiream's memory.

In their eyes the overthrow of Heber had at last brought back the influence of the ancient Danaans. For although the Heremonn was truly

a descendant of Fenesia Farsa through his father, he was, by the Irish law of heredity, the rightful inheritor of the now fully recovered Danaan sceptre.

So all were satisfied, for the Milesians gladly flocked to his ascendant standard, and now, recognizing him as justly king of all, and knowing him to be a ruler with no object second to the nation's general welfare, had hastened to accord to him unfeigned allegiance, which, in view of the complication which he foresaw, meant far more than *they* perceived.

His labors in the field, therefore, were quickly over, and after a brief spell of preparation, the representatives of Erin's clans had gathered at Cathair Crofinn to install him still more solemnly as the Ard Ri of the Island.

This ceremony was in order, now that Heber's dynasty had met with its defeat, and Heremonn resolved that on the occasion of his formal accession, Erin should be favored with a celebration which should be famous to the end of time. And so she was!

The Ollam's Ship.

But ere we record its thrilling incidents, we must revert to Spanish scenes and relate in brief what had occurred in the interim of four years since the Milesian expedition left its shores.

Milesius himself, as we already know, was

dead, and all the richer merchant princes had followed the fortunes of the successful invasion. Indeed, the bulk of the Milesian peoples had, ever since their landing, been coming in to share the conquest and escape the ills that somehow overshadowed Spain.

The expedition had no sooner put to sea and vanished toward the north, when a strange ship, which was none other than that of Jeremiah, made the port of Corunna. As soon as the Ollam learned the situation of affairs he determined to lose no time in leaving Brigantium, but at the same time resolved to avoid Ireland for the present, or at least until the issue should be settled.

He speedily acquainted himself with all the facts relating to the Danish colony in the far North, the second stopping place of almost all who had come West in search of "the Blessed Isles," and so soon as possible procured a new ship, transferred his treasures, and departed.

There was no opposition, indeed the coming and going of rich merchants in those days was common in the harbor, and the arrival and departure of the present party hardly raised a comment. It was in fact not until later years and through reflex rumors that the import of the visit gained renown.

Putting to sea again, and this time in a vessel

he had purchased out and out, limiting his crew to a select body of Fir-Bolgians, collected from crews lately discharged and anxious to return home, he made a prosperous transfer and arrived at the Belgian settlements before the year was out. (3430 A. M.)

Here, kindly received, he sojourned with his party until the year 3434 A. M.

By means unknown he secured favor with the reigning princes, one of whom seems to have married Hamutal, one of his wards, and here too he buried Hamutal his own daughter. Here also Baruch and Scota are lost sight of and presumably were left in close relations to the royal family. There is little doubt that Baruch himself arose to princely power in these regions,* and that his posterity, tinged with the blood of David through Scota, and united with the later currents that came down from Wodin's stream, have had a chance to wield the universal sceptre of Judah down the ages.

Many of the legends accord to Baruch himself (or to one Simon Brecus, a name several times repeated in the annals of these ancient generations), a close connection with the Stone of Empire, and not a few relate that he carried it to

* There are several Brecs, and Simon Brecs, in Belgian and related Chronicles about this time, and we doubt not they are all related to the Scribe himself.

Belgium from Spain, from which former place it eventually came to Ireland.

And so it did, but with a different "builder!"

Eochaidh's Coronation.

Let us now repair to Erin once again and watch the incidents, ensconced behind the scenes. The events which we have followed had all hastened, in their own set time, towards the fulfillment of a mystery, and our Hero himself, though all unconscious of the underlying cause, was strangely impressed as the eventful day of coronation drew near.

The clans had met according to the Irish custom, and had solemnly declared their recognition of his right to the succession, and this was far more significant of future peace than any right that came of arms and conquest only.

It was long ago when these scenes were laid, of which Ireland's legends are so full, and which with colors blent with faith, and newer light, and bonded somewhat with pardonable imagination, we are now called upon to describe.

It was the day of Love and Chivalry, and warm colors may be freely used to fill in such a picture, since all of the essential threads of the Romance have come down to us in the Irish Chronicles themselves.

In its general aspect, Erin's Isle had become renowned, and with the flight of years, the sons

of Dan, and now of Zarah, in reality both kindred peoples, secure at last in their Western Eden, and now once more united forever, had become mighty in their union, and the future promised well.

They were days of war, to be sure, but such was the common phase of human life in all those early ages; they were chivalrous at least, and the people were relatively better off than any upon earth.

Dominant in their strength, they were the undisputed rulers of the West, and so far as the outside regions were concerned, their precedence was generally acknowledged. Upon the whole, the clans in the Western Isles had been judged with equity and justice, and the halcyon days had settled into a routine that bore the air of an enchantment.

The oaks of their high places flourished, the cromlechs of Baal witnessed the weird mysteries of Druidism renewed in all their deep significance, and at last "the end of days" was fully reached.

Such was the peaceful outlook now assured when Eochaidh the Heremonn, a Prince of the Tuatha de Danaans by his mother's side, and the direct descendant, too, of Fenesia Farsa, and thus of Zarah, twin brother of Pharez of the Royal House of Judah, was about to receive the national recognition as the "Crowned

Horseman" of the four principalities of Ireland.

All of the rude pomp of heathen worship was arrayed to lend festivity and credence to the rite, and the clan representatives had gathered from near and far to witness the coronation ceremony.

UNDER THE MISTLETOE.

The occasion had been timed so as to follow closely upon the Tailtean games which had just been celebrated near by in Meath, and to add to his popularity the Heremonn himself had entered heartily into the tilts and tournaments and successfully won the highest honors.

In fact, successful as a warrior, skilled in the lore of this people already famous for their wisdom and culture, handsome and commanding in his presence, and beloved by all the Tuaths, no such prince had ever yet succeeded to the powerful throne of the proud Ealgan Isle.

But the chieftain's heart was sad in spite of all these gay festivities. "It is not good for man to dwell alone," nor was this western paradise yet wholly perfect. The young Heremonn was now some thirty-six years of age and still unmarried.* He had not felt the lack of woman's love until his mother, dearly idolized, had died. This had

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* See page 276.

occurred some seven years previous, and now when the desire of his ambition seemed so close at hand, it palled upon him, for he was the last of all his race,* and she who had shared his lifelong aspirations, and had rejoiced in all his deeds of arms, was sadly needed at this crowning moment of his strange career.

It was in vain that the young Prince struggled against sadness. He impatiently resented the flattery of the aged Druid, who drew near for a sign that the ceremony should begin, and for some moments lost himself in retrospection.

But why was he thus lonely upon such a day? Had life not showered at his feet the choicest gifts that warriors desire? And might he not choose among all the Danaan or Milesian maidens whom he would for a legal Queen and consort?

He was to make his choice to-day as a part of the ancient rite, and the Druids had summoned from far and wide the beauteous womanhood of Erin, that, with mystic significance, the Prince might stand beneath the sacred mistletoe and kiss his queen in presence of the people.

But still the Heremonn delayed. No maiden yet had really won his heart, and, least of all, did he desire the haughty Milesian upon whom the priestly caste had with assiduous diplomacy endeavored to fix his hesitating choice.

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* He did not count Amhergin, the Druid.

Of late years the Heremonn had shown an alarming independence of the priesthood. But his military following had been too strong for them to stem, and, in spite of all their secret opposition, he had been the unanimous choice of all the clans.

The Crisis.

To-day, however, the Druids were sole masters of the situation, and when the Shamrock crown was assumed the Prince was required by law to seat a consort on the sacred war steed and lead her to the mistletoe.

At the signal from the impatient chief of ceremonies the richly caparisoned horse was now led forward, and with appropriate ritual was crowned with a single horn of gold.

This, resting upon his forehead, was the Unicorn of *Dan*—a tribal emblem of great antiquity, and was significant of mystic strength on land and sea. Tradition related that the ancestors of the tribe had formerly borne the Serpent only as their heraldic blazon, but that in a conflict with a mighty rival, mounted upon horseback, one of them had overthrown his opponent, slain him and then tamed the captured steed. Hence the blazon of the tribe was now a serpent biting at a horse's heel.

Next the rich banner of the proud Milesian line was given to the breeze. Its central device

was a "Rod and Serpent" in commemoration of the adventures of Gadelas in Egypt, and as the emblem caught his eye his mind reverted to his youth.

With strange persistence he had been haunted all that day by latent thoughts he vainly strove to formulate, but now they all materialized at once. The memory of his voyage to Egypt, and of his strange adventure at Joppa awoke with all of its intensity, and Muiream's explanations, and their mutual hopes, all realized but one, crowded his sight so vividly that they were all but real.

One by one the incidents with which we are familiar passed before the quickened memory of the Heremonn, and now that the crisis of his destiny was on him the vision seemed about to fail.

This consciousness was quite as real as all the rest of the waking vision which oppressed the Prince.

"Where is the 'princess fair to see'?"

As Eochaidh unconsciously uttered this thought aloud the Unicorn, or crowned horse of Ireland, champed its bit, the assembled Tuaths raised their shrill "*sluagh-ghairms*," and the Prince at last was startled from his revery.

He rose at once and taking the impatient steed from its Druidic custodian, led him towards the multitude, resolved upon a *coup de maitre*, as dangerous as it was novel.

An Unlooked-for Interruption.

But stay!

Strange news disturbs the gathering!

And the Druids themselves have a special cause of excitement, for the sacred serpents are manifesting an ominous uneasiness.

Suddenly a band of shipwrecked mariners, clad in Oriental costume, had emerged from between the neighboring oak-clad hills and are slowly approaching the gathered multitude.

The halls of Cathair Crofinn are hushed with deep expectancy.

Preceded by a venerable man the strangers advance toward the Heremonn, while veiled amid her trusty little retinue, a single maiden pauses somewhat in the background.

Two of the new-comers bear between them, by a stave thrust through its iron handles, a rude block of stone, and others in the group bear chests, and mystery withal comes with them.

Instinctively the clans divide and form an avenue of approach and where the shouts just rent the air, hushed stillness, still more oppressive to the ear, marks the deep evidence of interest.

Irish history is about to begin! and of Universal History its Renewal!

Empire had reached the West!

At last, to that expectant audience, the elder stranger speaks.

They understand him readily, for he employs a dialect of their own tongue, and at his first utterance Eochaidh, visibly affected, lets go the sacred steed, now standing calm, and lowers his sceptre to earth.

The speaker now recounts the tale of his adventures. He shows them of his origin, and strangely, too, of theirs, for woven into his recital, there are many tangencies to legends that were not unknown in Erin.

He shows them his commission, announces he has come "to build and plant" an Universal Empire, and relates the legend of the *Lia Phail*, or "stone wonderful," which he has with him.

The bearers now draw near, and deposit the sacred block (or *Lughaidh*, *i. e.*, Bethel, or "House of God") before the Heremonn, and from its riven side a stream of water gushes, as it did at Horeb centuries before!

Sir Walter Scott has preserved for us the legend of its virtues in an ancient Gaelic couplet, thus translated:

> "Unless the Fates are faithless grown,
> And prophet's voice be vain,
> Where e'er is found this sacred stone,
> The wanderer's (Scothic) race shall reign."

Chosen King by Acclamation.

As Eochaidh, his self-possession now fully recovered, and his heart absorbed in interest,

drew near the mystic stone, he chanced to brush it with his seven-colored kilt, and thereupon another prodigy took place, for at that instant, as though from out the bowels of the block, a groan was heard, prolonged, and penetrating to the remotest edges of the vast assembly.

The startled Heremonn fell back, dismayed, and the hearts of the very Druids sank within them at the sound.

But the venerable custodian reassured his witnesses, and explained to them, that, when the rightful heir of the Stone Kingdom touched this Sacred Palladium of Empire, it was often wont to roar aloud its wierd approval.

So the clans themselves took up the shout, and rent the air again with acclamations for the new *Ard-Ri*, or Head King, of the land of Heber.

It was now noticed that the stream of water had ceased to gush from the *Lia Phail*, and the attention of the gathering was directed to four other members of the party, who drew near and placed a closely covered chest (which was also borne upon staves between them) before the hoary speaker.

As it touched the earth, another prodigy took place, and one more ominous than all the rest, for the sacred serpents of the Druids, with many hisses, gasped and died!

Then, suddenly, the very Island seemed alive with snakes, that swarmed out of their coverts,

and in terror sought the sea and hastened there to drown themselves.

Far and wide over Erin did this prodigy take place, causing equal terror to its inhabitants, and ominous dismay among the priestly caste, for Druidism thenceforth knew its doom had come.

This prodigy became renowned in Irish history, and was recognized by Eochaidh as the fulfillment of the prediction made to him in Joppa years before.

It was the ark of Israel that wrought this wonder, for no sooner had its bearers rested their mysterious burden upon the earth and the excited gathering been calmed than the chief stranger removed its drapery and disclosed in all its wealth of workmanship, the shekinah of the covenant.*

Even as in captivity it had cursed the land of

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* Some think that it was merely an authorized copy of the ancient ark that Jeremiah brought with him to Erin, and that the real vessel is still concealed in Horeb. Others hold that the original is hidden in the Great Pyramid of Gizeh where Jeremiah could have placed it during his long stay in Egypt. We take the mountain of the concealment to be the Western "mountain of the height and greatness of Israel," and opine that it was the Pisgah to which Moses in the spirit came, and Jesus in His turn, to see the future of the kingdoms in their full millennial splendor yet ahead of us. But be all this as it may, the Prophet Jeremiah brought West with him a potent similitude of Israel's Ark and it gave evidence of his authority.

Philistia, in the days of Eli, so now in this, its constant sanctuary ever since, this wondrous chest brought blessing to its land of refuge!

The era of this patriarch who brought it is far older—1,000 years—than Saint Patrick, who in latter days simply assumed the honors of an elder legend.

With such a sign, in demonstration of his mission, none who stood before him in that gathering withheld consent. And now with credence fully won, the gray-haired speaker continued his address.

He told them of Abraham's destiny, and wove it strangely into theirs; of the true God's oath to David and the promise unto Dan, their father; he spake of Zarah and "the Scarlet Thread," of Gadelas and Moses, and of Egypt from whence all are called.

He appealed unto the Heremonn for confidence, and persuaded all who heard him with impassioned eloquence, for inspiration was upon him, and persuasion led his hearers captive.

The Tender Twig Transplanted.

At the sign from the speaker the maiden and her escort now drew near, and stood in modesty before the Prince, upon whom the *Ollam Follah* cast his piercing glance, and paused awhile, as if to read his inmost heart.

Then he lifted the veil of Zedekiah's lovely

daughter, and lo, upon her bosom hung his long-lost shamrock Talisman, for it was Tea Tephi,—"the Tender Twig"—grown to gentle womanhood who stood before him!

She is indiscriminately known to Irish and Welsh legends as Tea, Taffie, Tephi, the Eastern Princess, the Daughter of Pharaoh, and Tea Tephi, etc., all of which names serve equally to identify her as "the king's daughter," whom Egypt's ruler favored with an asylum, and for whom he even named the palace Tahpanhes, which he assigned to her in exile!

And it is simply willful blindness doubly stultified, not to see in this array of sharply focused and significant names, this the identity of Jeremiah's missing Ward made out.

We find her palace later known in Ireland as Teamor—how like is that to Solomon's "*City in the Wilderness*," Tadmor, meaning "*Change!*"

Solomon also had a daughter, *Taphath*, from the same root (1 Kings iv. 10) and the name was likewise dear unto the Pharaohs (1 Kings xi. 19) to whom *Taphenes*, etc., meant *Secret*, *Hidden Flight*, *The Covered Standard!*

Aye! "publish this in Taphanhes!" (Jer. xlvi. 14) "and let it (*now*) be known in Noph" that *David's* "covered standard," which took "hidden flight" from thence so long ago, has at last disclosed its "secret," and that the soil wherein

"the tender twig" "took root downward and has borne fruit upward," was in "the Emerald Isle!"

"A PRINCESS FAIR TO SEE."

But let us tarry at Cathair Crofinn and its scenes of romance yet awhile.

Fairer maid had never shone in loveliness so wonderful beneath the Irish sky.

She was indeed "a king's daughter," a princess fair to see!

And what a consort for the chosen judge of Dan! How great, how beautiful a Queen for Eochaidh the son of Zarah!

His exclamation had indeed been answered!

The impatient steed neighed and whinnied at the long delay, and as in prancing mood he pawed the earth, seemed to invite attention, while with gracefully curved neck he lowered his golden unicorn in homage to the Queen.

The heart of the Heremonn had burned within him as he listened to the eloquence and strange recitals of the venerable prophet, for it was indeed none other than Jeremiah laying a foundation stone in Israel.

Coming thus solemnly to interrupt his very coronation, and supplementing with such fullness the predictions he had listened to at Joppa, the Heremonn was from the first convinced that Providence was now about to round his destiny.

The years that had transpired had wrought great changes in the youth, and Jehovah had prepared his spirit by strange experiences for this crisis in his life.

But now his heart was wholly won.

Adam had ne'er looked to love, on Eve in Paradise, with first glance more entranced, than Eochaidh bestowed on Tea Tephi, and before this picture of sweet womanhood the king himself became a suppliant.

Impulsively he left his place of state, and bent to kiss the hand of the fair and blushing princess, whose own heart had from the very first accepted his.

As the royal suitor knelt before his chosen bride, the princes of the realm acclaimed again, the Sacred Stone renewed its wierd approval, the royal steed neighed at the clamor, and some of the very priests of Baal found their hearts reclaimed.

In a moment of enthusiasm the chief of ceremonies seized a branch of mistletoe from one of his attendants and held it o'er the twain, while Tephi, bending, loosed her golden chain and flung the talisman once more about her lover's neck.

Then Jeremiah blessed them, and called upon Jehovah to water with his grace the twig which he had "planted."

A nation was thus born within a day! and

David's monarchy rebuilt beyond the reach of Gentile interference.

Heroic Days.

Notable days were those in Ireland, when these incidents took place. They centre around 3434 A. M. or 562 B. C., the very era which marks the disappearance of the remnant that escaped from Egypt, and allows ample time for a hasty visit to Palestine *en route* to Spain and Denmark, *via* which resting place — where they seem to have tarried awhile — traditions follow these favored few towards their little sanctuary.

It was thus that Dan commenced to judge his people "many days," that Zarah got the Empire of the West, and that the breach in Pharez line was closed.

Irish Chronicles are naturally rich in traditions of this heroic period. They tell us of the wonderful beauty of Tea; of the building of Teamor; of the royal heraldic standard of the king—the red lion rampant upon a golden field; of the sacred breastplate by which all oaths were taken; of the death of Tephi; of her mysterious burial, and of endless other facts and incidents, that point us back unerringly to Palestine.

The island took a new name from the Sacred Stone of Empire, and is thenceforth called *Innis Phail.*

The Heremonn and Tea Tephi were crowned upon "the Stone of Destiny." The chief city of the Tuaths changed its name, Cathair Crofinn, to Tara, and through its famous halls the harp of David shed the soul of music, tuned to the sympathetic voice of David's loveliest daughter.

A college of Ollams, or Prophets, was established by Jeremiah. He became the prime minister of the realm and he still holds, upon the dome of Dublin's capitol, the position as chief of the Masters of Ireland. In Simon Brecus, who figures prominently at a later period of Irish history, we find suggestive traces of *Baruch*, (Jeremiah's trusty scribe, probably the husband of Scota, Tea's eldest sister,) or at least of his posterity, for there were several of the names both before and after, as in the case of Scota and many other common names, while unto this day, according to the old proverb,

> "There's not a hut, the isle around,
> But where a *Jerry* may be found."

In the midst of Ireland itself Jeremiah's tomb has been shown beyond the knowledge of tradition to the contrary.

In Lough Erne, the upper lake, is the small island of Davenish, and there, near its towering hollow pillar is the rock-hewn sepulchre that has

been known from time immemorial as that of Jeremiah, the Great *Ollam Follah* of Erin.*

As traditions all of these relations are older than the Christian era, and the idea of later collusion is preposterous. These facts solve the whole mystery of the prophet's disappearance, and although they are diametrically opposite to the written and accepted history of the world to-day, the time is not far distant when they will supplant it, for they have too many collaterals to be suppressed much longer, and the vindication of Jeremiah's own commission requires us to get the truth in order and uphold the Bible, although all other books and learned commentaries have to stand aside.

Nor should it be forgotten that in this controversy Jehovah himself has some concern since that by his command this prophet was "to build and to plant," and did so *there* in the Western Isles; while all who deny it, in the face of testimony such as this, and adhere to the general idea that the mission failed and that Jeremiah was slain by the Jews, to say the least, have read their Bibles blindly.

The fact is even "one who runs" can hardly fail to be astonished into conviction, at the conspiracy of circumstances, which unite in estab-

* I have correspondents who testify to the legend and have visited the spot; it is also recorded in numerous volumes written on these subjects.

lishing the direct impress of influential Hebrew refugees, upon Irish history, at this Heroic period.

Baalistic, or Druidic worship, was soon succeeded by one based upon that of Moses, and in due time the Druids themselves became enthusiastic priests of Truth.

The caste of Bards came into prominence about this time and spread the glory of the new era far and wide over the land. The Ark of the Covenant was concealed in Tara by the Ollams of Jeremiah. They placed within it the title deeds of Palestine, and many other sacred treasures, which remain there yet, against their future day of glorious manifestation.

Freemasonry, also, had its renewed birth at this mysterious period, and was undoubtedly established by Jeremiah,—"the Royal Arch Degree"—as the guardian of the Ark's secret resting place.

It is presumed to be buried in the *Mergech*, or Tomb of Tephi,—a pure Hebrew word meaning *Repository*, and which all traditions maintain to have remained absolutely unviolated down to our own day.

The writer of this brief summary has in his possession direct and personal correspondence with prominent personages in Ireland and England who have been interested in exploring the ruins of Tara, with the express purpose of dis-

covering these "*spolia opima.*" The ruins are private property, but permission has been obtained several times to examine them, and the undertaking was once put into the hands of the Irish "Board of Works." It was under the superintendence of Ball, the curator of the new museum, who is a brother of the Astronomer Royal of Ireland.

But hitherto all efforts to explore have been a failure. There is a mystery connected with the matter and, at least at the times of the former attempts, the "set time" had not come.

But to what purpose do we continue this enumeration? It would fill up many editions of this Study to review adequately the Hebrew manners, laws, identities, and religious customs, which spring up as though at once, in these re-opening days of Irish Chronicles. For centuries its very flag has whispered the story of its Eolian origin to every breeze, and blazoned upon Heaven's eternal blue the Harp of Israel's sweetest singer.

About two years after Heremonn's coronation the feud between him and Amhergin led to the revolt of the latter and at the head of an army he was quickly slain and order restored. This led to Heremonn's reiteration of his own Anti-Druidic sentiments, and the confirmation of Jeremiah, the Ollam-Fola of history.

THE THRESHOLD OF MYSTERY.

The Irish Chronicles are rich in references to Tara, Tephi, and these Golden Days, and yet they always clothe them with an air of mystery. But with the light now let in upon the matter our own position is far different.

We have already anticipated some fitting quotations from these bards by excerpting from "The Four Masters" a portion of a song of Finlan the Sage.* It was composed upon the occasion of a solemn congress at Tara called together (4512 A. M.) for the express purpose of investigating its mysterious history.

About 511 years later another celebrated bard attempted to relate the same story, but only succeeded in formulating a brief account of Tephi's death and tomb. From this poem of Cuan O'Cochlain (A. D. 1024), who was for a time the Regent of Ireland, we quote the following stanzas:

"It gave great happiness to the women
When Temor, the strong, was erected and named.

* * * * *

"Where after her death, was Tea's monument;
Which structure perpetuated her fame.

* * * * *

"The gentle Heremonn here maintained
His lady, safe in an impregnable fortress;
She received from him all favors she desired,
And all his promises to her he fulfilled.

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* See Study No. Three, page 199.

"Bregia of Tea was a delightsome abode:
On record, as a place of great renown,
It contains the grave, the great *Mergech*—*
A sepulchre which has not been violated.

"The 'Daughter of Pharaoh' † of many champions,
Tephi, ‡ 'the most beautiful,' that traversed the plain
Here formed a fortress, circular and strong,
Which she described with her breastpin and wand. §

"She gave a name to her fair fortress,
This royal lady of agreeable aspect, ‖
The fortress of Tephi, where met the assembly,
Where every proceeding was conducted with propriety.

"It may be related without reserve
That a mound was raised over Tephi as recorded,
And she lies beneath this unequalled tomb,
Here formed for this mighty Queen.

* * * * *

"It is a mystery not to be uttered. ¶

* * * * *

"The length and breadth of the tomb of Tephi
Accurately measured by the sages,
Was sixty feet of exact measure,
As Prophets and Druids have related,

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* This is the great Mergech at Tara Hill, the name of the tomb once thought to be Celtic, but now, since 1871, known to be Hebrew מרגעת—a repository! It undoubtedly contains treasures of great importance to *Our Race!*

† General Vallancey says that this is a false translation.

‡ See Study No. Three, pp. 192–202.

§ Otherwise, "Formed a cabin, strong the circle."

‖ Otherwise "The woman with the prosperous royal smile."

¶ What is the *mystery* connected with this *Repository?*

"Tephi was her name! She excelled all virgins!
Wretched for him who had to entomb her!
Sixty feet of correct admeasurement
Were marked as a sepulcher to enshrine her.

"It is asserted that all mankind may know—
That a mound was raised over Tephi as recorded,
And she lies beneath this unequalled tomb,
Formed there for this mighty Queen.

"The mournful death of Tephi, who had come to the North,
Was not for a moment concealed.

* * * * *

" * * * A meeting was held to select a sepulcher
In the South, as a tomb for the beloved Tephi.

"Temor the impregnable, of lasting resources,*
Which conferred on the women high renown."

There is no escaping the significance of this poem now 868 years old at this writing (5890 A. M.) and the facts and legendary parts of which, when Cu-an O'Cochlain moulded them to verse,† were yet some 1580 years older. The repetitions as to the tomb, its measure, and its mystery are in keeping with the purport of some still inviolated secret and have already led to several thus far unsuccessful efforts to explore the riddle.

Mr. F. R. A. Glover, in his "England the Remnant of Judah and the Ephraim of Israel," remarks on this poem as follows:

"Now all this, it is to be observed, was at

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* Mr. Glover thinks a reference possibly to the Stone, the Race, the Standard, and the College of Ollams.

† 5023 A. M. *Vide* Study No. Three, page 201.

Tara, called also Teamor, where the Stone, which came from over the sea, was set up, with the promise of blessing and perpetuation, at the time that Jacob's Pillow disappeared from Judea. And this woman, mysterious and royal, is declared to have caused the importance and consequence of Teamor, and to have given it a new name, as the Stone was also said to have done to Tara.

"That her name also should be Teamor, or Teamair, is not without significance, considering that Tamar, as a woman's name, occurs twice in the nomenclature of her ancestry, *i. e.*, if she be allowed to have come of Judah. And our Eastern Princess may naturally have been thought to be the 'Daughter of Pharaoh' (Egypt) since she came almost direct from Taphnis, the royal Egyptian city, and at that distance of time—in the records of oral traditions—in the confusion of persons, places, and things, may well have been held to be a daughter of the only great Eastern potentate of whom the bard, 1500 years later, had ever heard.

"Whether or not, there was *deposited* in that wonderful tomb, any sacred relic of the Law, in Two Tables, called by the Hebrews, Torah, and from which the Mount of the Covenant might have gotten its name, is more than one can say. The Buddhists have changed Torah, the same word, with the same meaning, into Tara; the sounds are almost alike.

"Possibly, also, the Canaanitish emigrants may have done the same. At all events when the sages gathered, in 513 A. D., for the purpose of solving the Tara mystery, they admitted that they knew nothing of the name of the place, nor of the woman, nor where she came from, but this, viz., that (1) a remarkable woman came to the North and from the East certainly as Pharaoh's daughter; (2) that of those who came she was the most beautiful; (3) that she became the wife of one King Heremonn, of noble aspect, the king contemporary with Ollam Fola (Jeremiah), and who has been confounded with him—that imaginary king with five names—Eochaidh-Ollam-Fola-Heremonn-Ard-Ri; * (4) that the foundations of the fortress Teamor were laid in her, as it were, to do her honor; and (5) that at her decease—which seems to have been thought very odd—possibly they conceived that she herself was to have lived to take the Stone back, to the East—she was honored with a temple or mausoleum sixty feet round; and, finally, (6) that, at the time of the (official) inquiry, all knowledge failed 'the venerable five' † to determine anything positive about her further than has been declared."

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* "Heremonn and Ollam Fola are mingled together in hopeless confusion."—Prof. Kelly.

† This "Venerable Five," was, in all probability, the five chief bards or sages of the Pentarchy, the Ard-Ollam of each kingdom.

The Sceptre Transmitted.

Tephi's death (3443 A. M.) occurred about ten years after her arrival and marriage (3434 A. M.). Eochaidh, whose reign is put down as thirteen to sixteen years, survived her only long enough (about seven years) to complete the monument erected to her honor. He was fifty-two years old and died *circa* the beginning of 3450 A. M.

The only son of Eochaidh by Tea Tephi was Irial, the Prophet. This prince was carefully educated at the Mur Ollam, or School of the Prophets, founded by Jeremiah, and upon the death of Amhergin was intended for the Arch Ollam of the Realm. At his father's death he was but sixteen years old. So the three elder (and natural?) sons of Heremonn succeeded to the monarchy.* They reigned a year apiece.

In the fourth year the sons of Heber raised a mighty army and completely defeated them, they being slain. Er, Orba, Fearon, and Feargna the sons of Heber now governed the kingdom a year apiece.

It was at this time that the Heremonian faction recovered the crown. They were conducted by Irial, who ascended the throne when about twenty-five years old, and reigned ten years. "Prudence and justice directed his counsels.

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* See page 276.

Twelve extensive tracts of ground were cleared of woods and laid open for tillage, and took new names from the husbandmen who reclaimed them. He constructed several places of strength, erected many elegant public works and successfully defeated some powerful invasions, particularly of the Africans (the Fomharaigs) whose army he defeated and cut off their commander." *

Eithrial, the son of Irial was his successor. He recovered seven more tracts of land, and recorded with his own hands the history and exploits of his ancestors, from the great Phœnius. O'Halloran thinks that it was in his day that Heber, or Abaris, the Scythian from the Hyperborean Islands, visited Athens.

Eithrial was slain and succeeded by Conmaol the youngest son of the original Heber. He had been an infant at the time of Heber's death, and now usurped the kingdom, and was solemnly crowned upon the Lia Fail. He had a bloody and disturbed reign of thirty years, but finally fell in the battle of Aonach-Macha by the sword of Heber the celebrated ambassador to the Grecian States. At his death the crown returned to the line of Heremonn by the accession of Tighernmais, the son of Follam, the son of Eithrial, the son of Irial the prophet, the son of Heremonn, the son of Milesius.

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* O'Halloran Leabhar-Lecan, Book i., p. 19.

The Shadow of the Shamrock Leaf.

But we have neither space nor intention here to follow the line of Eochaidh further. The years rolled on, and down to ours, and the transplanted crown of David, and the perpetual sceptre of Judah, united in the line of Eochaidh and Tea Tephi, and strengthened ever and anon by new streams coming in from currents that take rise in the same fountains, bore constant testimony to the Covenant of Salt and Jacob's blessing.

Heremonn after Heremonn was gathered to the dust, and their spirits returned to the great *Ard Ri* of Heaven. But the sceptre of David held its unbroken sway on earth, and Judah's Royal Remnants prospered in the Isles.

And so down the ages King succeeded King, and all were crowned at Tara on the *Lia Phail.*

But the shamrock leaf soon found the sacred site too narrow, and its shadow spread abroad.

At last Fergus, the first king of Scotland (*Scotia Minor*), left Ireland (*Scotia Major*), and again transplanted the Red Lion Rampant, and the throne of David.

Taking the "Stone of Destiny" with him, in order to prosper his voyage, he was crowned upon it at Dunstaffnage, in Scotland.

There it rested for other centuries, and upon it in unbroken succession all the kings of Caledonia (*Cale-Dannia?*) took the crown.

There, too, it gained new sanctity, for it was at Iona that Bishop Columbo rested his dying head upon it, as he thought it was the Gate to Heaven! and so it had been ever since our father Jacob dreamed on it at Bethel!

Kenneth II. removed the Stone to Scone, and there the sceptre still passed over it, from successor to successor.

Finally Edward I. captured this talismanic stone and took it, with all the Scottish regalia to London and placed it in Westminister Abbey, where it is to-day—still in the Coronation Chair of Great Britain!

The common people have called it "Jacob's stone" ever since. They believe it to be the token of an indestructible empire, and it is indeed the richest jewel in the British realm.

Upon it every King and Queen of England has since then been crowned.

In due time the royal line of David followed the stone into its new resting place. When James I. united the empire, he brought the Red Lion of the Tribe of Judah, with its golden field, from Scotland, and placed it opposite the Unicorn of Israel, (uniting thus the British coat of arms!), and between them placed the motto of Benjamin, "God and my Right!"—for it is the heritage of Little Benjamin to dwell safely by the Lord's anointed, even between Ephraim and Judah.

In his coronation speech James I. alluded to

his right, by lineal descent from Ireland's earliest rulers, to hold this sacred sceptre *and for the first time since the death of Solomon* "ALL *Israel" acclaimed*, "GOD SAVE THE KING."

THE STONE KINGDOM.

Would that one could write the story of this stone, so that all men could read it.

> "Would that it were graven with an iron pen,
> And lead in the rock forever!"

From Victoria, again a woman, and *twice* seated on the Stone of Empire, we can trace it in unbroken ceremonies back to Tephi blushing there; on back to Joash, who "Stood at the Stone of Testimony as was the wont of the Kings of Israel" in Palestine; further back to Solomon who had it borne up to his finished temple with cries of "Grace, Grace unto it!"

No wonder that the town of Beth-*El*, when it was despoiled of the throne and emblem of the Kingdom, became the *House of Naught* (Beth-*avèn!*)

Back through the wilderness, watering the dry places from Horeb, we still follow it to Egypt. Treasured there for centuries by Joseph, we can further trace its journeys to the days of famine when Jacob came to his beloved son from Bethel.

Waiting for the patriarch at Bethel, while he served for Rachel in the house of Laban, what a

romance has this *pillow* on which "Jacob" slept and "Israel" awoke! this *pillar* which he called the House of God!

Verily it is the true PALLADIUM OF HISTORY!

Well might "Israel," as he awoke from that strange vision, stand in awe before it, worship there, and vow a vow!

Well might he hasten thither when he returned a prince of shepherds with his flocks and little ones!

Well might his posterity preserve it, rude and rejected as it was at Luz, since Jacob had himself made it a witness—"the testimony"—betwixt God and himself, as looking to the fulfillment of these very promises.

Well might Jeremiah treasure such a throne, and Israel's western bards relate its story in impassioned verse!

Well might the Scotch revere it, and the prelate of Iona wish to die upon it, and well might Dean Stanley say that it was "the chief jewel in the diadem of Britain!"

And it is so; for it is the heart's core of the stone kingdom that is still growing to a mountain on a Saxon earth!

Who, in the face of facts so famous, can resist the romance of a theme like this, or fail to find far more than fable in the legends of the *Lia Fail?*

When the Calif Omar captured the City of

Jerusalem the first question he asked of the Patriarch was relative to Jacob's Pillow. It was well known to have been the chief treasure of the Hebrew Temple and Monarchy, and the Calif felt that empire was its inalienable accompaniment.

But only its former site remained, the place that David had called Bethel—the Stone itself had long since passed out of both Christian and Jewish memory.*

The Patriarch could only point to the bare summit of Araunah's threshing floor as the place still known as Bethel.†

So mistaking the site for the capstone itself, the Calif ordered the erection of the Mosque of Omar, and to this day it covers what, in the estimation of the Mohamedan, is "El Sakhrah" although in reality it is at present but a House of Naught!

Consummate Statecraft.

This is a theme well worthy of the pen of prophecy, and accordingly we find its thread closely woven into the lines of Sacred writ.

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* Jeremiah had concealed the original King's Pillow just about 1,260 lunar years before Omar captured the city, say about the year 3413 A. M., and later when he went westward (3430 A M.) had returned to Palestine *en route* for the Isles for the express purpose of securing this guarantee of regnal perpetuity. (*Vide* Study No. Four, page 61.)

† See Smith's Bible Dictionary, article "Bethel," etc.

Those ancient Hebrews were beneath the finger of Jehovah, statesmen of so broad an international and far-reaching type, that we, who live a generation only and waste our years amid trivial things, cannot comprehend the magnitude of statecraft so consummate.

"Behold, I do a thing in your days," utters one of them, "that ye will in no wise believe though a man declare it unto you." And it is even so; for done it is, and though 'tis done in stone, men do not stand convinced.

And it is well done, by a Sculptor who heweth without hands, and whose handiwork is mountainous in constant growth.

The vision of Nebuchadnezzar is fulfilling before our very eyes, and the dream of Nebuzaradan is a fact — the four-leaf clover casts its shadow upon every land, for North and South and East and West it is under the shadow of Saxon things alone that men have any hope.

Men scout these literal facts of history as completely as they do the riddles of the prophets, which foretold them. We cannot see beyond our daily papers, and forget the news to-morrow, to make room for new editions.

It was ever difficult to write the history of events while they were yet upon the stage, how superhuman nowadays, when our journals gather news from over all the earth.

We moderns write but histories of the past, and seldom see the secret and philosophy of current facts—the prophets wrote of what was yet to come, and events will force us soon to listen to their words.

Ezekiel's Riddle.

The whole of this romance of Zedekiah's Daughter was literally foretold, the very year its beginnings came to pass.* Let us demonstrate this statement.

While Jeremiah was lamenting in Jerusalem, Ezekiel, a fellow of the school of prophets, was among the captives, by the river Chebar, far away in Chaldea, and to him the word of the Lord came, saying (*vide* his whole XVIIth chapter):

"Son of man, put forth a riddle, and speak a parable unto the House of Israel" (*i. e.*, to the Ten Tribes, then already lost 106–112 years!), "and say, Thus saith the Lord God:

"A great eagle, with great wings, long winged, and full of feathers, which had divers colors, came unto Lebanon, and took the highest branch of the cedar:

"He cropped off the *top* his *young twigs*, and carried it into *a land of traffic;* he set it in *a city of merchants.*

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* *Vide* Study No. Three, page 192, etc.; Study No. Four, page 112, etc.

"He took also the seed of the land, and *planted* it in a fruitful field; he placed it by *great waters*, and set it as a willow tree.

"And it grew, and became a spreading vine of low stature, whose branches turned toward him, and the roots thereof were under him: So it became a vine, and brought forth branches, and shot forth sprigs."

Thus far the prophet is referring to the Lost Tribes, their Assyrian captivity, their transplanting to a sea-girt sanctuary, and the advent of Taphah, the tender twig, to the chief city in their distant land of commerce.

The prophet, in the next fifteen verses (7–21), refers explicitly to the *other* house, Judah, and having predicted its captivity also, and by "another great eagle," pronounces over it the doom that "they shall remain scattered toward all winds." He even intensifies this part of the riddle by deliberately explaining it. For says the prophet:

"Moreover the word of the Lord came unto me saying, Say now unto the rebellious house" (*i. e.*, to Judah) "Know ye not what these things mean?

"Tell them, Behold the King of Babylon is come to Jerusalem, and hath taken the king thereof, and the princes thereof, and led them with him to Babylon."

Having thus pronounced the doom of Judah

that it should henceforth be "base, nor lift itself up," he returns to his opening theme, and again takes up that part of his parable that concerned the "House of Isaac," which is elsewhere said to have justified herself in captivity more than treacherous Judah had in freedom. The chapter in the light of this exposition closes as follows:

"Thus saith the Lord God: I will also take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs *a tender one*, and I will plant it upon an high mountain and eminent:

"In the mountain of the height of Israel will I plant it."

That is from the youngest children, of the ruling branch, of the royal house, a *daughter* was to be taken, for this is the tender twig, from the topmost branch of such a genealogical tree as the prophet viewed as growing like a cedar upon Lebanon.*

Note how this twig is to be transplanted, and as it were grafted upon a willow tree, even as Jeremiah did engraft the line of David upon the stem of the merchant Judges of the Tribe of Dan, who, as we have shown, were also strangely united to the line of Zarah the son of Judah, through Eochaidh the Heremonn.

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* Compare this opinion with the exegesis of the best commentators upon this chapter.

It is also to be noted that although this whole prophecy so pointedly refers to "Israel," it was spoken, and known only, to Judah's captives in Chaldea, for the Ten Tribes were already lost.

It seems to have been told to Judah, and understood by them, as a chastisement, and as a sort of warning of the transfer of the Sceptre.

Ezekiel is believed to have uttered this riddle in the year 3412 A. M., about four years before the one assigned to Eochaidh's visit to Joppa. Zedekiah's throne was just beginning to totter at Jerusalem, for it was then that he consummated his fatal covenant with Nebuchadnezzar in the name of Jehovah which later he broke and so incurred the wrath of each.

Continuing his parable Ezekiel further says of this transplanted kingdom:

"And it shall bring forth boughs, and bear fruit, and be a goodly cedar:" (for though engrafted on a willow tree, its fruit is *royal*, and its seed an endless line of sceptres). "And under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell.

"And all the trees of the field" (*i. e.*, other nations of the earth) "shall know that I, the Lord, have brought down the high tree" (*i. e.*, Judah, "high," because then in the land) and "have exalted the low tree" (*i.e.*, Israel, then cast down) "have dried up the green tree" (Judah)

"and have made the dry tree" (Israel) "to flourish; I, the Lord, have spoken and have done it."

Who, having his eyes now opened in these latter days of fulfillment, and in the double glare of prophecy and history, cannot see Tea Tephi, Zedekiah's lovely daughter, in this Tender Twig? Tara then, and London now, in the City of Merchants? Ireland then, and Britannia now, in the Land of Traffic?

And in the mountains of the height of Israel, and the then dried-up tree, the now low vine of hardy Anglo-Saxondom that sends its roots deeply down into every soil, and beneath the shadow of whose branches all the races of the earth find literal refuge?

Nor need *we*, of this hither half of the Anglo-Saxon brotherhood, find any cause to envy Ephraim. American (Manasseh's) greatness is as well assured, as pointedly put down in prophecy, as sharply chiseled as a fact in history, as Ephraim's or that of England.

But *our* mission is mapped out beyond the Shadow of the Sceptre, and to set it forth is foreign to the purpose of this present Study.

In a later one we hope to trace the descent of Victoria to Tea Tephi, generation by generation, and show other causes for considering the Sceptre of David, even in the male line, to be universal.

We have now briefly traced the two sections of

Israel's outcast tribes to the Islands of the West —the one out through the Gate of the Caucasus, and via the dreary overland route across the wilds of Europe, and the other more directly by the sea, via the Gate of Hercules—to the same impregnable retreat.

There, at length united, and providentially prepared, we have seen them brought again beneath the transplanted Sceptre of Judah,—first beneath Zarah's royal branch which in reality started westward even before the hosts of Joshua reached Palestine, and next beneath that of Pharez, whereby the breach therein was healed after both Israel and Judah were captive and their kingdoms apparently reduced to naught!

Thus, in the fullness of time, and by the romantic marriage of Eochaidh and Tea Tephi, we have seen how God kept the integrity of His oath to David and hastened to perform it. For although the daughters of Zedekiah did not start westward until some twenty-three years after the Babylonian Captivity, or later than all the rest, and even delayed along the route in Palestine and in Spain, and in Belgium, they were enabled to anticipate the overland column of the kingdom itself—the bulk of Lost Israel—by several centuries, although the Sceptre delayed its final entrance into the greater City of Merchants—London—until all the hosts of scattered Israel had come back into the fold.

In the meantime, had we enlarged upon the grandest chapter of the whole story, we would have seen how Britain's royal family met Paul in Rome, became converts and returned; how the earliest colony of Christians to leave Jerusalem found immediate safety in the distant Isles, and how Paul himself at length found opportunity to visit them and prophesy concerning their identity, thus how the Sceptre of Sceptres, although the last of all to leave the central land, anticipated all the rest in England proper, and was there to welcome Isaac's sons when they arrived!

The plot is most consummately involved, and no little care must be exercised in order to perceive the true sequence of its incidents. But herein chiefly lies the impress of its superhuman authorship.

It is a romance indeed, but the Romance of Jehovah; its *motif* is the true philosophy of history, and its very intricacy has conspired to preserve its secret down through all the ages to the closing one of time.*

* The Present Study has already overstepped the limits as to space, although to fully round the tale we have a closing chapter upon "The Eastern Question." It is necessarily relegated to Study Number Seven, of the current series, soon to be published, and where it will be found equally appropriate.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES II. JANUARY, 1892. No. 5.

EDITORIALS.

THE world is very busy with affairs, men run to and fro, and knowledge is increased; we are told, however, that all things seem to continue as at the beginning. It is true that there are dreadful earthquakes, now and then, and in divers places, and some of them quite near home. Cyclones, floods and dire destructions visit us at unlooked-for places, and pestilence stalks in the noonday sun. There are wars at times, and rumors of still others are now rife around the globe.

But still the sphere rolls on in even clockwork, as it did when Adam delved. "False Christs" exist within our very land, and "false Prophets" lead whole cities by the ears; "false Science" vaunts itself in high places, and with "false weights" and measures are the poor ground down to closer poverty.

Is it only because of steam and electricity, that we hear of these uncanny things so frequently to-

day? Is it not a fact that they are now more frequent? Alas! To what poor purpose does one speak Cassandra-like into these modern ears! We are not of the school of prophets, but we believe in them. We are not historians, but we have listened at the feet of some who were, and have learned that history repeats itself. We cannot close our eyes to the fact that Palestine is looming into prominence once more, and exactly as it was prophesied to do, and that the final day of reckoning comes on apace.

This forces our belief in prophecy. It is by an *ex post facto* operation of the mind that history and fulfilment lend renown unto the Bible, and establish the credentials of the men who spoke by inspiration; and certainly enough has been fulfilled already to add weight to what remains!

The age of Iron has passed into history, and Bismarck has characterized our own as one of "*blood and iron*,"—Daniel foresaw its character more clearly, for he declared it would be one of "*iron mixed with clay!*" The storm which gathers upon every side may burst at any moment with its centre everywhere! *It is to be a struggle* for *national existence!* and *surely no Anglo-Saxon people can view the brewing whirlwind with idleness and unconcern, and without any preparation!*

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* *

We are rapidly moving towards times of excessive peril to all who lack faith in the promises given to

the fathers. In the broad scheme of fulfilment Satan's system has failed, and it now remains for him to make a special effort. This time, it appears that he will try to counterfeit God's work in producing an individual antichrist. Myriads of prophetic students are expecting him to bring forth his counterpart at about the age of 30, give him 3½ years before his *coup d'état*, and thereupon seize the Kingdoms of the earth!

In its general phase the Midnight Cry has sounded, and perhaps the literal one is trembling on the air! At any rate many men are now awake, and many lamps are being "trimmed." But all about us many more are "going out." Very soon we shall hear a decided cry for "Oil." But note this—*none who have to buy it then, appear destined to get it in time!* "Not one of these men shall taste of my supper!"

Men of Our Race, and Women of Israel, have ye of this oil? Do ye believe the prophets? Have ye such faith in God and in His promises as makes the Second Advent of the King a "Blessed Hope"? This is the Question of the hour—the last hour, and it is a momentous one, for soon, in the hurry of the Coming Crisis, it will be utterly impossible to replenish what is now within your reach without money and without price. Far more than can be printed is its own Commentary, in the Bible! The willing searcher needs no other teacher than the Holy Spirit!

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About one purchaser in one hundred has complained to this office of the price of these Studies. We fail to see the force of the complaint. We are not writing Twenty-five Cent Novels for the multitude, but serious disquisitions for the few. The price assigned is necessary because the undertaking is not only a special one in every sense of the word, but because it is unsupported by any capital whatsoever, and derives no outside support from the sources usually so lucrative to publishers. We not only have no regular constituency, but a host of opponents in high places are arrayed against our effort to spread a fundamental truth.

The undertaking to publish at our own expense started with a few hundred dollars saved from other literary work, and ever since its inception all of the increase has been required to keep a growing venture alive. It will also be noticed that there are no paid advertisements in our pages. We are thus thrown upon our own resources, and our little volumes must sell upon their own merits, or not at all.

But to show how such a situation cripples us (relatively speaking) or at least bespeaks for us a charitable consideration, we ask our critics to examine the Christmas numbers of Harper, Scribner, and the Century, (1891). In the first there are 174 pages of high-priced advertisements, and only 162 of read-

ing matter! in the second there are 136 pages of such advertisements and 134 of reading matter, and in the last 142 pages of advertisements, and 157 of reading matter! In all there are 453 pages of each! This explains a great deal! Under similar circumstances we could print this Quarterly in editions of 100,000, and distribute them for nothing.

Again, the nominal Christian thinks nothing of paying 35 cents for "The Greatest Things in the World," although it contains but 60 pages of widely spaced matter, at which rate these Studies, in so far as mere price is concerned, would be marked at about $2.00 each!

In view of these considerations and comparisons, not at all invidiously made, but pointed out merely to demonstrate that our prices are relatively low, we trust that the situation will be better understood. We have at this moment Studies Numbers 5, 6, 7 going through the process of publication, and Number 8 in hand. They cover between three hundred and four hundred pages each, about half of which is high-priced matter (Tabular, Illustrations, etc., etc.), while as a guarantee we have but about 325 *bona fide* subscribers upon our books! If anyone can suggest a better solution of the business end of this effort we shall gladly consider it, but in the meantime we ask our friends to view the matter from a liberal standpoint, and not by the thumb and forefinger! As it is, we share with our subscribers, to each of whom the retail price is reduced

one third! Clubs of three subscribers can procure the books at the saving of another dollar by ordering at the dozen rate; *i. e.*, three subscriptions are a dozen books, which we will send to any addresses. Lend us then a hand, and speak for us a friendly word.

*
* *

Saint Paul probably knew quite as much about the Chronology of his own people as any modern writer! and this without reference to his inspiration, which gave him additional authority in these premises! Hence, as there have been several writers who criticise the true Chronology because it does not allow 430 years between the actual arrival of Jacob in Egypt and the Exodus under Moses! we need only appeal to Galatians iii. 17, which, taken in connection with Exodus xii. 40, should settle the controversy.

From "the Covenant," made by God in Christ with Abraham, to "the Law," Saint Paul tells us "was four hundred and thirty years."

It is therefore absurd to maintain that the children of Israel actually dwelt in literal Egyptian bondage for 430 years; for (as all admit) there were fully 215 years from the covenant with Abraham to the meeting of Jacob and Joseph in Egypt, and if we still insist on reckoning full 430 years *more* to the meeting of Moses and Jehovah at Sinai, we make 215+430, or 645 years, between the Covenant and the Law!

The facts of the case are that from the Covenant to the going down into Egypt was 215 years, and from thence to the Law was 215 more. The Law was delivered on Tuesday the 5th of the III. Sacred, or 9th Civil month of 2513 A. M. (Ex. xix. 11), "the third day," being *that of the week*, and it being Pentecost, *i. e.*, the 50th day from Tuesday the 15th of the first Sacred month, on which day the Exodus occurred; 430 years before that takes us to the year 2083 A. M. Abraham was then 75 years old, and from it we can go back, *via* the Genealogies, straight to Adam and to the year 0 A. M. All such confusions in Chronology arise from the failure to compare text with text, and to take all the testimony before giving judgment.

There are but four generations to be considered in the Egyptian part of the Sojourn, Levi, Kohath, Amram, Moses. Levi was 41 when he went down to Egypt, and Moses was 80 when he pioneered Our Race out of its brickyards: their sum is 121 years; 215 less 121 leaves but 94 years, for the two intermediate generations, and from this standpoint all things become reasonable; whereas, if the sojourn in Egypt is maintained at 430 years, then, after deducting the above 121 years, we have the unconscionably long period of 309 years to distribute between Kohath and Amram! This reduces the matter to an absurdity, and throws us back upon the straightforward exegesis as defended by the *true* Chronology!

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* *

From the human point of view it is our firm belief that the events ahead of us will be brought about by what men are really justified in calling natural means; yet are they none the less supernatural, in that, being sufficient for the preliminary purpose of preparing for the final act, they are employed in the premises by God Himself. The chief agent will be War pure and simple—kingdom against kingdom, and nation against nation—and our own Race will have a large share in the final issues—if we be "Israel" indeed!

The end of the Christian age is War, and Israel is the Battle Axe prepared against its closing day of wrath. The Scriptures are full of this, and the Lord himself, in relation to this final combat, is called "A Man of War!" It is impossible to understand the closing words of Jeremiah (li. 1-64) upon the supposition that the "Israel" of the latter days is a second-rate power! or that with a scattered "Judah," only, will these mighty measures be accomplished! Throughout all History, God has never failed to employ adequate means, and surely in the Anglo-Saxon Race has raised up agents equal to their task.

From this standpoint, therefore, many will appreciate the little Musical Supplement to this Series. There are stirring days ahead of us, and the sound of the "Recruiting Song" will soon be heard in

every Saxon land. The Supplement is therefore far from inappropriate, for chiefly as mere tenants of the earth, while we possess it, will all true Sons of Saxon ancestors perceive that *much of our Destiny yet remains to be wrought out under arms!* *

It is likewise a great mistake to suppose that religious wars are over; man has not yet beaten his weapons into agricultural implements, nor has the sword of Damocles yet fallen. The entire gist of Scriptural philosophy looks towards a great and awful final conflict upon a purely religious basis, and with a grim sort of fitness locates it in the Holy Land, where war itself began.†

The trend of current events is certainly in that direction, and underneath all subterfuge Religion, in at least the Old World, is a dominant, even if still a latent factor. Hence it strikes us that it is a mistaken policy for a Christian Nation to join in the cry of "Peace, Peace," when we have the best Authority that "There is no Peace!" and that rather we should prepare for the very opposite if so

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* Supplement to the Second OUR RACE Series. "A Recruiting Song, For Times of Peace, and Times of Strife. Rearranged from an Old 'Fragment' by C. A. L. Totten, U. S. Army," six sheets, price 40 cents. *Mailed free only to Regular Subscribers whose names are upon our own Books.* Not issued to the Trade as a part of the Regular Series. Subscribers who procure their books through Agents may obtain this Supplement at half price, 20 cents in postage stamps, by sending price with their address to the Our Race Publishing Company, New Haven, Conn.

† See Study Number Three, page 10.

be we may avoid its worst consequences, and at least be ready to do battle for the right.

There is no reason to suppose that any nation upon earth will be so favored as to escape the coming storm, and least of all do we believe that the descendants of those who conquered Palestine under Joshua will be exempted when the time arrives for it to be reconquered!

***

In the next Study (Number 6) of this current Series, we shall deal with the most momentous Fact of History.

The Saviour used it as a GUARANTEE of his literal Second Advent. Its demonstration at this late day, so close upon the threshold of the *Parousia* is the Seal to the Credentials of Faith. It answers the question, Where is the Sign of his Coming? At the first advent the Answer given implied that the Sign of the Prophet Jonah was all-sufficient. In the same sense that of Noah is now offered to a Faithless Generation. In the former case the fulfilment of the Sign precluded Grace to those who crucified the Lord, so in the coming fulfilment Faith will be swallowed up by Fact!

MISCELLANEOUS.

FIRST SET, 1891.

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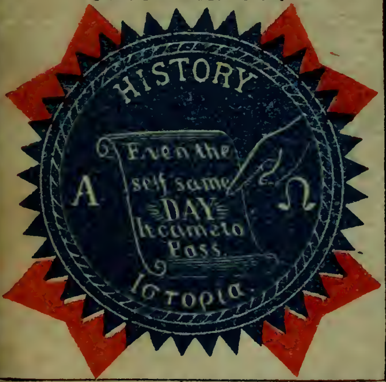

Series II., No. 6. Feb. 22, 1892.
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THE DELUGE.

THE FACT OF HISTORY.

A

SCIENTIFIC SPIKE THROUGH NOAH'S ARK,

OR

A BIBLICAL "FISH STORY"

CRITICALLY EXAMINED.

C. A. L. TOTTEN U. S. A.

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THE FLOOD,

The Fact of History.

A

CHRONOLOGICAL VINDICATION,

AND

A GUARANTEE

OF

The Second Advent.

BY

CHARLES A. L. TOTTEN,

FIRST LIEUTENANT FOURTH ARTILLERY, U. S. A.; PROFESSOR OF MILITARY SCIENCE AND TACTICS, S. S. S. OF YALE UNIVERSITY;
AUTHOR OF "STRATEGOS;" "AN IMPORTANT QUESTION;" "FACTS, FANCIES, LEGENDS, AND LORE OF NATIVITY," ETC.;
EDITOR OF "OUR RACE," ETC.

"But as the days of Noe were so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage until the day that Noe entered into the Ark, and knew not until the flood came and swept them all away, so shall also the coming of the Son of Man be."—Matt. xxiv., 37-39.

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1892.

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PUBLISHED BY
THE OUR RACE PUB. CO.,
NEW HAVEN, CONN.

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BY THE E. B. SHELDON CO.,
NEW HAVEN, CONN.

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THIS STUDY IS

RESPECTFULLY DEDICATED TO

PROFESSOR HUXLEY AND COLONEL INGERSOLL;

AND TO SUCH OTHERS,—

GNOSTICS, AGNOSTICS, AND ANTAGO-GNOSTICS,—

AS STILL MAINTAIN THAT

"MOSES" MADE "MISTAKES";

EARNESTLY CONJURING THEM TO RE-INVESTIGATE

THE SUBJECT

NOW!

"*And the Sons of Noah, that went forth out of the ark, were Shem, and Ham, and Japheth ; * * * and of them was* THE WHOLE EARTH *overspread * * * unto them were sons born after the flood, * * * and by these were the nations divided in the earth after the flood.*"

Gen. ix. 18–19, x. 9–32.

STUDY NO. 6.

OF

THE OUR RACE SERIES.

The Fact of History.

TOTTEN.

"And behold I, even I, do bring a flood of waters upon the earth, to destroy all flesh, wherein is the breath of life, from under heaven; and every thing that is in the earth shall die, but with thee will I establish my Covenant."

Gen. vi. 17–18.

STUDY NUMBER SIX.

THE FACT OF HISTORY.

THE DELUGE,

ITS CHRONOLOGICAL VINDICATION.

A GUARANTEE OF

THE SECOND ADVENT.

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PREFACE.

The Deluge is either a fact or a fable, and its investigation will eventuate in either one or the other of two irreconcilable conclusions—that the Bible is inerrant, or that it is the work of men's hands. If the former, it is an all-sufficient guide in the affairs of life; if the latter, it is of no concern even in the affairs of death! This is a fairly logical position, and will be recognized by the average thinker without reference to such wilful alterations, here and there, as the Scriptures clearly indicate were possible, and which they condemned beforehand with adequate penalties.

If the value of the volume which our ancestors believed was inspired of God, their testimony being still with us, shall ever be invalidated by human criticism, then the guarantees whereon those of their descendants who are still concerned and live a life of self-denial and sacrifice, are impotent, and "the Covenant" is as void of hope, or of any earnest of possible fruition, as "the Law" was condemnatory, and beyond the power of human adherence. Out of such an issue it were best to make no effort at extrication. "In for a penny. in for a pound," and

the writer for one would exact a pound sterling and try to spend it!

But the case is just reversed if the Flood is a Fact —*the* Fact of History! for, being vouched for by Him, a faith in whom is the sole condition of a continued individual existence, (i. e., after the resurrection!) it is manifest that His own verity is staked upon the tenor of the arguments he employed. Certainly we are warranted in placing but little credence in the Promises, as to the Future, of One who proclaimed Himself to be equal, (even to identity!) with the Father, if it shall ever be shown that in matters of mere Past History he was so credulously mistaken as to be justly charged with gross ignorance—for it would be either this or inexcusable misrepresentation! If the Noachic Flood, as recorded by Moses and believed in by his audience, were not "the truth, the whole truth, and nothing but the truth," it would have been clearly better to have omitted all allusion to it, than to have used it as a threat, and an unequivocal warning, and finally be detected in an error!

That the Deluge *was* as momentous a FACT as the writings of Moses, and the endorsement of the Saviour imply, it is the office of this Study to demonstrate. The task is undertaken chiefly from the Astro-Chronological standpoint, although the testimonies of Geology and Physical Geography unite with the consenting records of all nations in witnessing the truth.

If then the Flood was legitimately used as a warning, the object of the warning is worthy of deep concern, and the purport of the "signs" about "this generation" is of sufficient moment to re-beget a quantum of faith in what the Apostles once for all delivered to the Saints. The Saviour's sole object in pointing his discourse by an allusion to the Flood was to seal the Prophecy as to the certainty of his literal Second Advent. To recognize the impress of this seal as genuine, is to admit the indubitable authority of Him who spoke; and to perceive the latter is to jeopardize our chances for eternal life, unless we also heed the Gospel of His anticipated return—the which, whether we believe it or not, is now imminent!

Where, then, is the Sign of His coming? The Sign is the Fact of History, for if the Flood is not the Fact of Past History, the Advent is not the certainty of the Prophesied Future!

C. A. L. TOTTEN,
U. S. Army.

NEW HAVEN, CONN.,
January 21st, 1892.

*"For—if God * * * did not spare the Old World, but kept Noah, the Eighth (Herald, Minister, Priest, or Prince) of Righteousness, in safety, bringing a Deluge on a world of impious men,—the Lord knows how to rescue the pious out of Trial, and to keep the unrighteous for a day of Judgment to be cut off."*

2 *Peter* xi. 4. 5. 9.

INTRODUCTION.*

THE TWO ERAS.

By Professor W. I. Knapp, Ph. D., LL. D.

"*As it was in the days of Noah, so shall it be also in the days of the Son of Man.*"

THERE was once a day of destruction—so long ago it was, that men ignore it now—or, like Herder, call it a Biblical legend, an old wife's fable. That destruction was by water, and involved a whole generation. A remnant, however, was saved, a small remnant, a family—eight souls.

But the lost had timely, yea, protracted warning.

Noah was a long time building the ark—one hundred and twenty years. Every hammer-stroke was an exhortation to repentance and faith as the only way

---

* My associate and co-laborer, both here and in the cause of Christ, has kindly permitted me to use this little sketch, so apt and potent for my present purpose. It was penned some years ago, during the missionary days of 1870 to '73, when Spain, by him, was first reopened to the truth; but it is even more in touch with the needs of the *current* hour, to which those days were but preliminary. Aside from this the topic is itself forever new, for it is true, and as this treatment is with fire and faith, the readers of OUR RACE will certainly appreciate our mutual privilege.—C. A. L. T.

of salvation. Every plank hewn and transported and fitted was an entreaty, a wail of pity for the indifferent world; every smile of incredulity on the part of the looker-on was a rejection of the testimony whereby his condemnation was sealed.

God waited while Noah builded. The building completed, God's waiting ended.

Noah and his family entered the ark, and "the Lord shut him in." Then sudden destruction came and swept away all the children of disobedience. Not one was left.

During all those previous months and years, Noah knew what he was preaching—a real salvation from a real danger. He did not grow weary with the sameness of his theme, with the long mission of testimony confided to him. He did not seek to divert his discourse to a channel more in harmony with his time; he was opposed to the current of his time. He had a plain story to tell, and he told it without gloss. That ark was salvation, the world outside was ruin, was eternal death.

He knew and believed what it all ended in. He was not so simple as to be preaching what he himself did not believe. He knew God had told him the truth, had called him to declare it, and he warned his generation of the approaching catastrophe. That catastrophe was not natural death. Doubtless many died and were buried while he was preparing the ark. But that was not the destruction of which he spake, and for which God waited.

It was a great, a sudden cataclysm, a tremendous winding up of that dispensation, a something that had to do with the ark.

Nobody believed Noah, not a soul aside from his own family. He had no converts in all those years. He could make no favorable report, save that the ark was rounding into outline, was filling more and more the landscape with its colossal hulk.

It was discouraging. I wonder he did not give over his awful task, but he did not. He received jeers for his well-meant exhortations, and ingratitude for his offers of salvation. It was humiliating to his natural pride, and as iniquity abounded, his love, at times, must have waxed cold. But his eyes were fixed on the great dial of the epoch, and he believed in the dark shadow projected from it. A crisis was coming; the shadow marked its stealthy approach. Oh, if men would but see it as he did! They did not see it, however, for they bought and sold, they planted and builded, they ate and drank, they married and feasted, they lived on their life much as we do now. To them Noah was an austere man, reaping where he had not sown. He was a prophet of evil, a prey to an hallucination, resulting, no doubt, from a disordered physical or moral constitution. In short, Noah was mad, stark mad. So they excused themselves and congratulated one another on their cleverness in solving the old man's testimony, which they, in their blindness, only confirmed the more.

The Lord shut him in. Noah had done his work, he had obeyed his God, he had belittled himself in the eyes of the world, and now his turn had come. God remembered his faithful entreaties, his tears, his groans for his dying fellow-men, and so he hid him away from the appalling spectacle of a world in the hands of an outraged Judge. He saw not the strong man's agony, nor the pitiful look of the tender child. He was spared the pang of beholding the friend of his youth gasping for yet one more moment of sweet, sweet life. The Lord, in his mercy, shut him in. He left him in the awful silence of the tomb while the elements crashed and dashed around, beneath and above him. He had done his duty, he had toiled through the long week of testimony, and now he rested his Sabbath day in one of his Father's mansions. Still, fain would he have exposed his life to save his perishing fellows, bone of his bone, and flesh of his flesh; they would hear him now, but the Lord had shut him in. The door, once wide open, was at last closed forever against them. A great gulf lay between him and them. He and his were saved; they and theirs were lost. Oh, Almighty Father, God of Noah, help us to feel this simile now, for—

So shall it be again! Not a flood of water, but, indeed, a destruction far more fearful. History repeats itself. Men do not believe it, but God has said it. "He that believeth not shall be damned." The New Testament is not all love and charity, in

the popular sense of Christian love and charity. There is enough of old Moses in it to make it fume and quake with the smoke and thunders of Sinai.

So shall it be also in the days of the Son of Man. These are the days of the Son of Man. As it *was* in Noah's day, so *is* it also now. The wickedness of man is very great. Nineveh is London, Sodom is Paris, and Capernaum is New York. The men of Noah's day were bad enough, and incredulity was the sluice that swept them all away. "All these things happened unto them for ensamples, and they were written for our admonition, upon whom the ends of the world are come." But if men in that remote day perished even without the law, what shall be said of those who reject the law and the Gospel—that law which thunders athwart the ages of coming wrath, and that Gospel which points to the door of refuge from the storm? And yet it is true that the indifference of a sleeping world has crept into a sleeping Church, and sliding over empty benches, made of a sleeping pulpit a triumphant throne. "And *because* the bridegroom was long away, they *all* slumbered and slept." Oh! this is a sadder picture than the antediluvian one. Noah, at least, was awake; now all sleep.

Where now are the men that go out on God, as Noah, as Abraham, as Moses did? Where now is the power that Christ said should follow believers on His name? Were Paul and Peter and John the only believers? Where then is believers' faith to-

day? Why have we pinned the invisible end of it to the Apostles' skirts and left it hanging there as a sainted relic of "special times"? Why do we lay it at the Master's feet, saying. "There thou hast that is thine"? For so do we, so do I, when, leaving God's kind providence, we lean upon the papal systems of the hour. But do we believe? Then those signs shall follow us. Jesus Christ said so; Jesus Christ, the power of God, the arm of Jehovah, He promised to be with his people *always*, even unto the *end* of the age.

What killed out the life of the Church in the early centuries, and made Rome's colossal system possible? The theological discussions about Christ. Not about Christ, but about the unrevealed things of Christ. Things that no man can comprehend unaided by the Holy Spirit. It was Satan's snare. As the debate warmed, hell became jubilant. While men slept, the enemy sowed tares. If Satan can keep the nominal Church in philosophic dialogue on *logos*, *sarx* and *pneuma*, his cause is assured. It is because he will not always succeed in this that he trembles; and we take courage.

Let us return to Noah. As it was in his day, so shall it be yet again. When? In the catastrophe in which this *æon*, this dispensation (not the material *world*), will come to its crisis. What is the end? Universal destruction arising from universal incredulity. Every dispensation has issued in failure.

The world of Noah's day had this advantage over

that of ours, they knew what was coming, though they heeded not. In our day who instructs the people of the impending catastrophe? Who dare do so? Who would oppose such a "prophet of evil"? The world? No. The Church, the sleeping Church? Yes. And yet the men of this world are wiser in their generation than the children of light. The world scents the battle from afar. An instinct tells them that trying times are just ahead. Does the church prophesy in sack-cloth and ashes? Does she do so even in the purple and fine linen, and in the sumptuous fare of modern life?

Who knows what is coming? Read in order the following texts: Rev. xiii. 15, 16, 17; *id.* xiv. 9–11; *id.* xiii. 8: 2 Thess. ii. 11, 12; Rev. xv. 2; *id.* xvi. 15; Luke xxi. 35; 1 Thess. v. 3; Matt. xxiv. 25.

Do we know what we are preaching? Noah did —a real salvation from a real danger (Luke xxi. 36.) There cometh a time when a generation on this earth will be damned forever and ever. There will be no two classes even. Those who will not have received the "idol shepherd" at his advent, will be put to death, (1 Peter, iv. 12; 1 Cor. iii. 13; 1 Peter. i, 7.) for Christ's sheep will not follow a stranger; the robber that climbeth up some other way, the thief that cometh not but for to steal and to kill and to destroy, will not draw away the true lambs of the flock known to the Good Shepherd.

The rest, all the rest, will receive him who com-

eth in his own name, because they rejected him that came in his Father's name (John v. 43). We may preach repentance and salvation now, but the night cometh when no man can work. Then there will be no repentance, no salvation, the door will be shut. All will be included in unbelief, judicial blindness, compelled to believe a lie, that they may be damned who believed not the truth, but had pleasure in unrighteousness. (2 Thess. ii. 11, 12). This is the reason of the strange order of the words, "the morning cometh and also the night." This is not the night of ordinary death.

Men have died in all ages, but when has a whole generation been cut off at once, except in Noah's day? So shall it be again. We are now in the morning when "men run to and fro and knowledge is increased." The night cometh. The world's door stands wide open. The angel of the everlasting Gospel is entering in to give a rapid final witness. It is but a witness, not a harvest. It is still light, but the shades of evening are gathering in the distant horizon. All speak of the "coming man." You hear it in the vulgar corrupt speech of the day, in office, bar and pulpit. It is Christ's title, how few think of it! "Ho erchomenos," translated "He who is to come," should be rendered the "coming one." But this modern phrase refers unconsciously to John's mysterious personage, called by him "Anti-Christ," and by Paul the "lawless one."

Secondarily, the phrase "coming one" refers likewise unconsciously to the second coming of our Lord in vengeance and in power to take his kingdom, since he refused ages ago to take the kingdoms—divided power—that Satan offered him. But the second will not come till the first be manifested. Paul says so (2 Thess. ii. 3). The "falling away" is now, the breaking up of monarchies, the advent of temporay republics, the reign of doubt and confusion and apprehension. The spread of infidelity, through the freedom of conscience, now general in Catholic countries, the rapid propagation of spiritualism in Europe, are signs of the falling away in the moral world. All these elements will be crystallized into a system. No more parties, no sects nor creeds then. John anticipated the day when church names cease to indicate evangelical distinctions. Read 1 John 4, and read it carefully. The *world* understands union. They tried it at Babel and were confounded. They will try it again and will effect it; will seal it with a "mark."

That system too will evolve its man, that man will have his miracle-working priest. The Balak and Balaam of that day will be a success. Scripture is full of this. You may spiritualize it, you may gloss it over, but the world moves on toward the great day. All who believe, in time will be saved. Not one of the elect will fall away under the "lawless one's" power. But for the elects' sake, the time will be shortened. Still, it will be long enough to destroy

the ungodly, and to purge the earth from unrighteousness.

The parallel of Noachic days is now. It is a tremendous hour. Forces and tendencies are at work which will culminate in startling events. All the more startling because naturally and gradually evolved. A snare! a snare! Rome is falling, but Christ is not entering in to take her place. He will by and by, but not through your efforts, nor mine.

"Little children, it is the last time."

W. I. KNAPP.

MADRID (SPAIN).
March 30, 1873.

THE FACT OF HISTORY;

OR

THE DELUGE CRITICALLY EXAMINED.

PART I.

PRELIMINARY CHRONOLOGICAL OUTLINE

From Creation to the XVIII. Dynasty.

"For as the days of Noah so will be the Presence (παρουσια) *of the Son of Man."*

Matt. xxiv. 37.

"As it was in the days of Noah so will it also be in the days of the Son of Man."

Luke xvii. 26.

THE FACT OF HISTORY.

Chronological Introduction.

We have founded the present Series of Studies as to the Origin and Destiny of Our Race, upon the irrefragible principle that the only basis of *reliable* History is an *accurate* "Chronological System," and that to be reliable such a Chronological System must *square* itself with all the demands of *Pure* "Astronomy."

Thus there can be *but one true* measure of "Past Time," in an Astro-Chronologico-Historical sense.

Tried against this logical standard one system after another has been demonstrated false. The only one that comes anywhere near fulfilling the requisite conditions is familiarly known as Bishop Usher's (which is founded on the Hebrew Version of the Bible, and), whose only error, in so far as *system* is concerned, was the assumption that the Nativity of Our Saviour was four years after, *instead of four years before* the commonly quoted 4000 A. M.

Bishop Usher's date for the Creation is 4004 B. C.; it should have been 3996 B. C. Allow Bishop Usher these eight years and the *length* of his "line," is absolutely correct; but for want of a Scientific

System—each part of which was related to all the rest—he could not adjust some few, more or less isolated, Biblical dates.

The fault was not in the Bible, it was in the data at Usher's disposal; but after all his work is a monument of *faith*, and ninety per cent. of his B. C. dates are reliable if we deduct eight years from them. In this case the resulting B. C. date deducted from 3996 will give the accurate A. M. (*i. e. Anno Mundi*) year.

Now it is clearly "Providential" that Usher's system has been given the *precedence* in our English Bibles, upon whose margins his dates will generally be found. It is thus within the easy reach of the bulk of Our Race, nor have they misunderstood Chronology, in so far as its *essential* Historic and Prophetic basis is concerned, beyond this slight error arising from the controversy as to the "Nativity."

But even this is rectified, in the Common Version, in so far as the Marginal Chronology of the *New* Testament is concerned, and hence the "poor in spirit," and the humble "searchers" of the Word have never been suffered to err beyond an octat, or at all, if at all learned in worldly education.

The true system of Chronology, avoids B. C. and A. D. dates altogether and writes its notes against a straight sequence of A. M. years. Thus Sept. 23d, 1891 A. D. is in reality the New Year's day of 5890 A. M., or if we wish to drop the 4000 is only the beginning of 1890 upon the *true* A. D. scale!

As to the cycles involved in this "straight

sequence of years" we may mention the following: The Antediluvian Cycle of seven years, upon which the days of the week repeat. The Lunar or Metonic Cycle of 19 years (235 lunations), after which the moon is new in practically the same position: The *Combination* of these two cycles, 7 × 19 = 133 years, after which the Moon's phases fall upon the same days of the year: The Ancient Hebrew Solar cycle of fifteen years, still in use among the Jews: The combination of this and the Antediluvian Septenary Cycle, *i. e.* 7 × 15 = 105 years, by means of which the two cycles come down to the present day. Thus Sept. 1893 A. D. will be the beginning of 5892 A. M., and of a fifteen year cycle, but only the 75th year of the 40th 105-year cycle since 1722 A. M., when the fifteen year cycle began. We have also the common Lunar Cycle of 19 × 15 years = 285 years, which proves that the "week" has never been broken: The Eclipse Cycle of eighteen years and eleven days after which the same Eclipse recurs: The Greater Eclipse Cycle of eighteen times this (three-hundred and twenty-five, and three hundred and twenty-six years alternately), or six hundred and fifty-one years as a total; and the Maximum Eclipse Cycle of eighteen greater ones, 5860 years. For instance, the Second Maximum Eclipse Cycle began with 5860 A. M. on January 11th, 1861, when the first eclipse seen by Adam was repeated under exactly similar circumstances.

Then there are other invaluable Cycles which

conspire to the same accurate Chronological ends. Thus the eight transits of Venus recur in serial order every 486 years; the last was on December 6, 1882 (5882 A. M.) and was the second transit of the thirteenth team since the first in 41 A. M. In a similar manner the date of Creation is proved by the transits of Mercury; the last occurred on May 9th, 1891, it was the first transit of the sixth-fifth team (of fifteen in ninety-two years) and repeated that of the first Thursday in May of the year 1 A. M.*

All of these cycles are rigidly linked together by the laws of Astronomy; we can verify a "record" as to any one, by a reference to the others, if they agree the record is correct; if they disagree the record is false,—an interpolation and unwarranted. In this way, for instance, it can be proved that Hales' system of Chronology, and that of the Septuagint, are not worth the paper upon which they are written.

With these preliminary remarks we are ready to commence our task of rectifying the Chronology of Our Race and we shall commence the task where Moses did, nor, until an accurate *Historical record* of a *pre*-Adamic people, with all the essential elements of Chronological sequence is produced, shall we find any occasion to go elsewhere.

As Sebastian C. Adams remarks in his Synchronological Chart of History: "Adam is the first man found in any history, monument or inscription whose *name*, the *time* of his creation, and *death*, are

* *Vide* Appendix M.

matters of record, and from whom his descendants can be *traced* by *name* and *age* in successive lines for nearly 4000 years"—*we* say for more than 5890 years or to the present time. "If any critic has historical information of any person and people that antedate those given, having all these specified *data*, it will be most thankfully received and properly considered in subsequent editions of this work."

SECTION I.

The Creation.

"In the beginning God *created* the Heaven and the earth."

There is nothing older than this act, save God Himself, and all the elements of this Earth are coeval with this original act of Genesis. *When* it took place is a matter that does not concern us, nor is it specified by the Spirit of Inspiration. Geologists are welcome to their judgment in these premises, in so far as they do not antagonize the Word of God. We believe that this opening sentence refers to facts long before the birth of Adamic *Time*, and, so far as we know, may comprehend eons upon eons during which the universe was fabricated and refabricated world without end.

But at length there came a time when "an age" ended.

"And the earth was without form, and void, and darkness was upon the face of the deep."

We are now at the dawn of the Mosaic Creation (or refabrication?) of the Earth, the Beginning of "Time" in so far as Adam's race is concerned.

"And the Spirit of God moved upon the face of the waters."—Gen. i. 1–3.

Kurtz, in Bibel-u-Astronomic, points out that between the first and second, and between the second and third verses of the Biblical history of the Creation, revelation leaves two great white pages, on which human science may write what it will, in order to fill up the blanks of Natural History, which revelation omitted to supply, as not being its office. The sacred Oracles are like their Author, perfect. 2 Tim. iii. 16.

The date given in the English Bible and by Usher, Blair and some others is 4004 B. C. There are about 140 different dates assigned to Creation, varying from 3616 to 6984 B. C. Dr. Hales gives 5411 B. C.

SECTION II.

The First Week of Genesis.

o A. M. 3996 B. C.

Sunday, 1st Day, 1st Month, 1st Year, Soli-Lunar. The conjunction being in Autumnal equinox.

"Let there be Light."

The Rotation of the Earth commences with this command in so far as Adam's record is concerned; and this is the Mosaic Creation, or the refabrication of the Earth, *i. e.* the dawn of the "Adamic Age." The light was everywhere,—wherever the Spirit of God moved,—and everywhere motion awoke in response to that which moved.—Gen. i. 3–5.

Monday, 2d Day. The firmament created to divide the waters—those above it being gathered into a System of "Saturnian Rings" (the last *visible* one of which fell at the Deluge!) and those below it being swathed, as a garment, around the whole terrestrial sphere. The world, as we know it, was then unborn, and lay as it were simply conceived in the womb—still it had "quickened" and its time had come.—Gen. i. 6–8.

Tuesday, 3d Day. The Dry land appears out of the midst of a single sea, the fountains whereof were sealed up. The great bulk of the terrestrial

waters were thenceforth undoubtedly subterranean, filling the caverns which were created below by this very lifting up of the dry land as though on arches:

Where wert thou, who disputeth Moses, when these foundations of the earth were laid? These subterranean waters were reserved against a day of need then future but foreseen, and which marks the Deluge. In the depths still further down are yet reserved the fires locked in against a day still future!

[It is highly probable that the loftest Ring *still* remains in its now nearly unstable position—The meteoric one from which come our aerolites and shooting stars—The fall of this ring will assist the fires referred to as *reserved* "below" because every aerolite will take fire as it enters our atmosphere!]

In this day was the vegetable kingdom created, each genus in its own order, the evolutionary theory to the contrary notwithstanding.—Gen. i. 9–13.

The spores of all things that are, or have been, or are yet to be, were created by God's original act "in the beginning," they "generate" spontaneously when the *conditions* are favorable. For instance, in the "day" under consideration the conditions became favorable for the generation of *vegetation*, and according to Genesis and Saint John the Word then became manifest in that special form. From age to age the same process continues, for God has not ceased to work (John v. 4) in spite of many Sabbaths.

WEDNESDAY, 4th Day. The Sun and the Moon "made"—The Light wrapped about the former, reflected from the latter, and shining directly upon the Earth.

"He made the Stars also."

Now he "set" the ruling lights in the Ecliptic upon this day, gave them their special orbits, and so let them be "for signs and for Seasons, and for days, and for years."—Gen. i. 14-19.

THURSDAY, 5th Day. Fish and Fowl created, each after its own kind.—Gen. i. 20-23.

FRIDAY, 6th Day. In the womb of the evening the Animal Kingdom is completed without evolution. Adam also is "formed," in his Maker's "Image," receives the breath of "lives," and becomes a *living* soul—but certainly not an immortal one! (Gen. ii. 17.)* In the womb of the morning Eden is planted, man placed there to dress it under a single prohibition, creation is *re*viewed before him, and he names the living creatures. But there was no help found meet for Adam. And he slept. Eve is now taken out of him to be returned unto him as his eternal complement. She is made in

* Had no Saviour appeared to rescue Adam and his posterity from the penalty incurred where would the doctrine of inherent "*immortality*" have been? Eve accepted the word of Satan against that of God, and had Jehovah left the sinful earth to its fate the record implies that in due time the human race would have become *extinct*, as such, and in every sense. This certainly is the logic of Theology and the theology of Logic!

"the likeness" of Jehovah, and Adam names her "Isha" his own name being "Ish." This was the "first man." (The name of the Second is I H S—that of *His* "Bride" is yet be to announced, she being still hidden in the counsel of Jehovah.) There are many types of this Bride, for instance the Church, the New Jerusalem, the Elect, etc., but who hath knowledge of the *Archetype?*

So God blessed them, and gave them "dominion" and "saw everything that He had made, and, behold it was very good, and the evening and the morning were the Sixth Day."—Gen. i. 24–31.

Amen.

SABBATH, 7th Day. "And God ended His work which he had made, and God blessed the Seventh Day and sanctified it because that in it he had rested."—Gen. ii. 1–3.

End of the First "Week."

Chronology is agreeable to the fact that these "days" were severally of twenty-four hours each, because the "cycles," as they now run, reverse through them without error. Nevertheless Chronology is also agreeable to the *possibility* that they may have been "ages" of such a Soli-lunar *septenary* character as shall have harmonized the same cycles. In either case the motions of the time-keeping orbs reverse through them *seriatim*, and strike their first literal days, one after another, back to the original Sunday, or First day of Mosaic

Time. The Scriptures call them "ages" and we in common parlance translate them correctly as "days." There are six of them, and a seventh, even in Geology!

If they were "eons" then this creative week—so called—was of vast duration, and Adam and Eve lived in Beatitude throughout its Sabbath. "Time" in this case—*i. e.* the years of the genealogies—begins with its end, *i. e.* with the *Sunday* with which the succeeding *literal week* commenced. And in either case the Sun and Moon were respectively four "days" from their ecliptic emplacements, (*vide* Wednesday) on the fourth day and these emplacements were originally such as to record the *preceding* three days since the birth of Light.

There was no *rain* in these days, "but there went up a mist from the earth and watered the WHOLE face of the ground." (Gen. ii. 5–6.) Thus the constitution of the antediluvian world was very different from ours. (2 Pet. iii. 6.) No "rainbows" were possible, nor did it ever "rain" until the deluge (Gen. vii. 4.) The fall of the "great deep" from above the firmament, and the breaking up of the fountains from below the foundations, altered these conditions. Rain thereafter became as natural as beforehand it had been impossible. The Mosaic account is thus consistent with itself, and with the physical constitution of the universe as we understand it. But of this more anon.

For 1656 full Solar years the constancy of

nature was as legitimately predicted as it is now,—and just as illegitimately! for like as those who scoffed at Noah, so now do men deride the prophecies of a cataclysm even greater. (2 Pet. iii. 7.)

"All things continue as at the beginning:"—even so, but chiefly man's own disbelief in God!

How long Adam and Eve remained in Paradise we see no means of determining at present. There are traditions, however, among the Hebrews upon this matter, and from the wonderful way in which the Sacred record supplies all necessary data we doubt not that the key to every essential Chronological question is latent in the Word of God. It is our own belief that Sunday, the first day that succeeded God's Rest and Special blessing witnessed "the Fall"—early in the morning thereof; that in the heat of that day the guilty pair were detected, and that ere its Sun had set the Expulsion was effected, (*vide* foot note, page 15).

In view also of the internal evidence afforded by the writings of Moses as a whole—their consummate Astro-Chronological harmony—we also personally believe that all the "days" of Genesis are literal days and that "*Time*" began with the command "Let there be Light." Nevertheless, as a thousand years are as one day, and as one day is as a thousand years with God, a thousand times one thousand years will not exhaust the astronomical elasticity of the great Chronologic eras swept into view by the Inspired record.

However, these matters are not essential either to Chronology or to sound doctrine; opinion thereupon may vary throughout the gamut. But of one thing we are certain—The "Years of the Genealogies" commence with the Creation of the Man "Adam," and the Chronology of Moses is in harmony with testimony of the Cycles. (Gen. v.)

We shall therefore commence our survey of the "Years of the World" (Anni Mundi) with the year zero (0 A. M.) which is the *first* year of Astronomical "duration" in so far as the *Chronological* interpretation of the Mosaic Record is concerned. The next, or second year of Astronomic duration is thus 1 A. M., and the 130th year of the Sequence marked the birth of Seth (Gen. v. 3). From the year 0 A. M., or 3996 B. C., we can trace the years both seriatim, and by means of several important "spans" or *bonds*. These are placed consummately, here and there, along the inspired writings as a means of verifying long intervals, and testing the accuracy of the general count when filled in.*

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* We have no theory to advance. We simply follow the Record itself, and shall be able to demonstrate our case as we proceed. That is, we shall show that the Record of Moses is not only consistent, but astronomical, so well as accurate, and that it moves so surely and has been continued so carefully by the Hebrew Scribes that not a single day can possibly escape its meshes, in which Time is caught as by a net!

SECTION III.

From Adam to the End of the Deluge.

"The Years of the Generations."

0 A. M. 3996 B. C.

First Eclipse. Solar, No. 1 of Regular Team, on Friday,* 1st day of the 4th Lunar Month (Brit. Chron. Assoc.). 0 A. M. here stands for 1st year of Astronomical *Duration*. The Astronomic count is always 1 greater than the Chronological.

1 A. M. 3995 B. C.

First Transit of Mercury, in descending node 8th Month (Brit. Chron. Assoc.), 1st Thursday in May.*

41 A. M. 3955 B. C.

First transit of Venus. Ascending node, 3d Month early. (Brit. Chron. Assoc.)

125 A. M. 3871 B. C.

Death of Abel. At the end of the Intercalary days of the cycle preceding Seth's birth. (Gen. iv. 3.)

130 A. M. 3866 B. C.

Seth born. Gen. v. 3.

235 A. M. 3761 B. C.

Enos born. Gen. v. 6.

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* Rather the day previous.—C. A. L. T.

238 A. M. 3758 B. C.

"Then began men to call upon the NAME (HVHJ = 5651) of the Lord." (Gen. iv. 26).

325 A. M. 3671 B. C.

Cainan born. Gen. v. 9.

395 A. M. 3601 B. C.

Mahalaleel born. Gen. v. 12.

460 A. M. 3536 B. C.

Jared born. Gen. v. 15.

622 A. M. 3374 B. C.

Enoch born. Gen. v. 18.

687 A. M. 3309 B. C.

Methuselah born. Gen. v. 21.

874 A. M. 3122 B. C.

Lamech born. Gen. v. 25.

930 A. M. 3066 B. C.

Adam [I]* dies, (End of year 929, beginning of 930.) The High Priesthood passes to Seth [II]. (It was Cain's birthright but he had become disquali-

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* These small Roman numerals are here introduced and will be followed from now on to indicate the absolute and lineal succession of the Patriarchal "High priesthood," or "order of Melchizedek."

fied—A Murderer and an Outcast). Adam thus lived short of 1000 years—"one day." Hence in the day that he sinned even in it did he incur the penalty.

986 A. M. 3010 B. C.

Enoch translated. 365 years old [*i. e.* (365 +) × 365, *days* old.] The Chronological beauties hidden in this date (986 A. M.) are of a most remarkable character. All Pyramid students are familiar with the intimate relations between π (the circummetric ratio 3.14159 + etc.) and *y* (the year function in days 365. 2422 + etc.). Now the year of Enoch's translation is not only his 365th, but it is intimately related to the circummetric ratio. Thus $10^2 \times (3.14159+)^2 = (10\ \pi)^2 = 986\text{–}7$ *vide* Haswell, Trautwine, etc. *i. e.* lies between 986 and 987! 986 A. M. 987 Ast. *True* Biblical Chronology is loaded with similar rhythms.

1000 A. M. 2996 B. C.

Around about this date as the centre of an era of several hundred years, vast meteoric falls of matter from the inner rings above the firmament blighted the earth with a curse. The chalk and flint formations may be traced to *this* cause. Sterility followed these dreadful deposits, and the Antediluvians got no comfort concerning their work and the toil of their hands until Lamech's prophetic foresight discovered it in the birth of Noah. For a

complete discussion of this question *vide* Galloway's "Science and Geology, in relation to the Universal Deluge." London, 1888.

1042 A. M. 2954 B. C.

Seth II died. The High Priesthood passes to Enos III.

1056 A. M. 2940 B. C.

Noah born. Gen. v. 28. Lamech's consolation. Gen. v. 29.)

1140 A. M. 2856 B. C.

Enos III died. The High Priesthood passes to Cainan IV.

1235 A. M. 2761 B. C.

Cainan IV died. The High Priesthood passes to Mahalaleel V.

1290 A. M. 2706 B. C.

Mahalaleel V died. The High Priesthood passes to Jared VI.

1422 A. M. 2574 B. C.

Jared VI died. The High Priesthood passes by default to Methuselah VII. (N. B.—That is it would have gone to Enoch. But he was not, for God had taken him.)

1536 A. M. 2460 B. C.

Appointment of the Flood made known to Noah, Saturday, 17th of 2d month. Obtained by falling on the "selfsame day" of the week and date of the month, 120 Years before Noah entered the ark. See Gen. vi. 3 and vii. 13, and 5th year of the Antediluvian Solar Cycle. A splendid confirmation of history and the cycle.

1556 A. M. 2440 B. C.

Japheth born. Gen. v. 32, x. 21.

1557 A. M. 2439 B. C.

Ham born. Between Japheth and Shem.

1558 A. M. 2438 B. C.

Shem born. (Compare Gen. v. 32 and x. 21.)

1650 A. M. 2346 B. C.

Lamech dies at the *end* of year, (or as commonly put, in 1651 A. M. *i. e.* at *its* beginning). He thus died before his father, and so never came to the High Priesthood. He lived 777 years.

1653 A. M. 2343 B. C.

The end of this year and the beginning of the next, 1654 A. M., *i. e.* New Year's Day, marks the middle point of time between the Creation of Adam and the Loss of Our Race, 3306 A. M., *i. e.* the date

of the Captivity of "Israel." 1653 x 2 = 3306. *Vide* Study No. 2, page 150.

1655 A. M. 2341. B. C.

Methuselah VII dies late in the year. Jewish writers say that Methuselah died seven days before the Flood. Chronology places the event about fifty-two or three days before the Flood or about a week before the Flood year. The High Priesthood thus passed to Noah, who therefore became the VIIIth "Preacher of Righteousness." (2 Pet. ii. 5.) Methuselah was born in 687 A. M. early in the year, which counts as 1 in his 968, hence 1655 to its end must count as the 968th year of his life.

1656 A. M. 2340 B. C.

Japheth one hundred years old. The year of the Flood.

This year, in so far as "the Genealogies" are concerned, commenced, Lunar-wise, about forty-six days before the true Solar Autumnal Equinox. That is, it was running somewhat over one month and sixteen days before the Actual Solar year commenced. This was the "epact" then due, but not yet intercalated in the cycle, all of which will be explained in its proper place.

The Flood began on Saturday, the seventeenth day of the second month, Solar New Year's day *i. e.* Autumnal Equinox, *at the instant* thereof!

As it lasted until the 27th day of the *same* month

in the *next* year of Noah's life, it is commonly considered to have been 1 year and 10 or 11 days long, but we should remember that these years are *lunar*, 354 days each. Hence the entire duration of the deluge Calendar is 365 days in round numbers without further calculation—a full solar year, the which we are going to prove was *exact*, and in its *exact* place!

N. B.—The Great Deep broke up at ten o'clock P. M. while they were all "feasting and drinking." That is actually upon Solar New Year's Eve, or just before its Autumnal Equinoxial instant. It fell for 12 $^{M.}$ 25 $^{S.}$ + and first struck the firmament *at* New Year's instant. At this same moment the fountains of the waters which were below the earth were also broken up, and, under the influence of gravity, they gushed forth, as from a womb, to meet the oceans falling from above. An earthquake of the most gigantic description must have accompanied this terrible cataclysm, and assisted in belching forth the internal waters.

These two bodies of water, the one from above and the other from below, were the same that in the Beginning had covered the face of the whole earth —before the dry land appeared. Wherein then is the difficulty of accounting for this reimmersion— this baptism against another birth? If there was water enough at the *first* to accomplish this end there was certainly enough to *repeat* it! and the Mosaic account is again consistent with itself. Nor should we forget that *water*, pure and simple,

not only forms ⅘ths of the visible superficies of the earth, but is precisely that compound element which, of all others so far as science knows, is the most common. If every organic and inorganic substance gave up its water, and—

E'en the diamond has a drop of dew.

The highest mountains would be submerged at this instant! However we are discussing a "record," and are principally interested in it as Chronologists. We leave the other lines upon which the Deluge may be demonstrated to successors who have both "faith" *and knowledge in the premises!*

The cataclysm was undoubtedly accompanied by, (or rather *brought about*), a sudden change of inclination in the earth's axis, amounting to 18½°. The original axis was perpendicular to the moon's orbit (now, as then, inclined but 5° to the ecliptic); the new axis is inclined 23½° to the ecliptic.

The interior *nucleus* of the earth (*i. e.* the denser metallic core which is sunk below the quicksilver sea upon which the outer crust rests) still retains the *original* rotation, and *its* poles are those of the Magnetic meridians. For a full discussion of this question *vide* Galloway's "Science and Geology in Relation to the Universal Deluge," Sampson Low, London, 1888. This change in the earth's axis is considered by Dr. Galloway as enough to have brought about all the Glacial and Diluvian results, but the agency of this change must itself be introduced if we are to discuss the matter to its legiti-

mate end on purely natural lines. The fall of the "Saturnian Rings" does this, and the cause of that fall was either their natural contraction beyond the stable limit, or their sudden rupture by a "wandering star." The fact is we "men," even such as have attained to scientific stature, are but pigmies in these premises and before we scout the evidence of facts and history and legitimate conjecture it would be well to read once more the book of Job (xxxviii. etc.).*

RECAPITULATION.

Seth	was born when	Adam	was	130	years old.
Enos	"	Seth	"	105	"
Cainan	"	Enos	"	90	"
Mahalaleel	"	Cainan	"	70	"
Jared	"	Mahalaleel	"	65	"
Enoch	"	Jared	"	162	"
Methuselah	"	Enoch	"	65	"
Lamech	"	Methuselah	"	187	"
Noah	"	Lamech	"	182	"
Gen. vii. 11. The flood came when		Noah†	was	600	"
vide Gen. v.		Total		1656	
N. B.—The exit from the ark was					1 year later.
				1657	

* Oct. 24th, 1891. See Appendix C.

† Noah was "perfect in his generations," *i.e.* his years ran with the Calendar. By it he was 600 lunar years old on Sunday, the 6th

SECTION IV.

EXIT FROM THE ARK TO THE DEATH OF TERAH.

1657 A. M. 2339 B. C.

The Earth was dry on Saturday, the 27th day of the 2d month, and with its "morning's" end (*i. e.* with the sunset which marked the beginning of Sunday the 28th,) the Flood year nominally ended. It was not, however, until 1m. 16s. past 4 a. m. on Sunday the 28th day of this 2d month that the Sun was actually at the Equinoctial point. It was then that the "*door*" of the Ark was opened by Him who had shut it. This "first day of the week" —our Sunday,—was Exit day! and the instant coincided with the "Skreig o' day."

We now quote the following summary from the works of the "British Chronological Association," to which we are greatly indebted for some of our data herein recomputed and arranged into a consecutive digest: and the general accuracy of which it is our purpose to verify. In some cases (merely ones of judgment, however) it will be noticed that we differ (vide Almanac pp 125 to 222).

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day of the 1st month, 1656, but by "epact" and "intercalation" was not 600 *Solar* years old until Thursday, the 22d day of the 2d month, the moon being new, *i. e. in* her first day. This was the 6th day of the Flood.

The flood lasted one *exact* Solar year, from Autumnal Equinox to Autumnal Equinox, and they fell upon Sabbath days.

See Almanac, Pages 125–222.

Dates of The Sabbath Days During the Deluge.

1656 A. M., or 2340 B. C.

By J. B. Dimbleby, Lecturer on Biblical Chronology, and the Discoverer of the form and length of the Ancient Year. Also Discoverer of the Antediluvian and Ancient Hebrew Solar Cycles, and first enumerator of all the Eclipses before Christ.

The lunar year 1656, (the flood year) began with the 3d day of the week, (Tuesday) hence the 5th of the month would be the first Sabbath Day, (Saturday) of that year. To prove this, see 1st month of "Antediluvian Almanac for 1656," and compare it with the 5th year of the "Solar Cycle of the Antediluvians," which was the Flood year.* The dates of this 5th year are the natural succession of 7th days from the 1st year of the Cycle, in writing out which we unconsciously enumerate nine dates of the flood derived from the 7th day in the 1st year, by regularly assigning 30 and 29 days alternately to

The Solar Period of 365 days, from *b* to *i*, see Gen. vii. 11, and viii. 14, the time Noah was in the ark.

1st month	5	12	19	26	
2nd "	3	**10*a***	**17*b***	24	
3rd "	2	9	16	23	30
4th "	7	14	21	28	
5th "	6	13	20	27	
6th "	4	11	18	25	
7th "	3	10	**17*c***	24	
8th "	1	8	15	22	**29*d***
9th "	7	14	21	28	
10th "	5	12	19	26	
11th "	4	**11*e***	**18*f***	**25*g***	
12th "	2	9	16	23	

The year ended on the 6th day of the week.

The Lunar Year of 354 days, and distinguished from the Solar Period by divisions of months, weeks, and days.

Part of Year 1657, Noah's 601st.

1st month	....**1*h***	8	15	22	29
2d "	6	13	20	**27*i***	Exit on the 28th.

* See page 55 for Calendar of the entire Cycle.

the months. As the dates all come round again on the same day of the week after seven years, 1656 must be the 5th year of the Cycle, and the 5th day of the month the Sabbath Day in a direct line from the first Sabbath in Eden shown in Creation year.

REFERENCES:—*a* Genesis vii. 1 with 4; *b* vii. 11; *c* viii. 4; *d* viii. 3; *e* viii. 6; *f* viii. 10; *g* viii. 12; *h* viii. 13, New Year's Day (lunar) and Sabbath Day; *i* viii. 14, earth all dried, end of solar period of 365 days, and Noah leaves the ark the next day.

The above nine Sabbath Days come down in unbroken weeks from the creation of man and the first Sabbath in Eden, the 1st day of that week being a triple alliance—the lunar year of 354, the solar period of 365 days, and astronomical lunar cycle all starting together 1656 solar years before the flood—a splendid and marvellous event and a great scientific fact, verified by all the eclipses.

Example of the commencement of the Solar Year during Seven Years, after which the Years again repeated their Dates.

1	In 1652	the solar period began	on the 1st	day of the	1st month.
2	In 1653	"	12th	"	"
3	In 1654	"	24th	"	"
4	In 1655	"	6th	day of the	2d month.
5	In 1656 (Flood)	"	*☞ 17th		Gen. vii. 11
6	In 1657	"	*☞ 28th		Gen. viii. 14
7	In 1658	"	10th	day of the	3d month.

* It is particularly through the *last* (and for that matter all) of these dates that we intend to drive the *Scientific Spike* referred to in the title of this Study. The British Chronological Association have discovered a Calendar which fits the case, and all the other dates in the Bible, *we shall show that the Calendar is Astronomical.*

The Intercalary Days required to make the solar period again begin with the lunar year would be 77, or 11 weeks introduced at the end of each seventh lunar year, and without interfering with the regular succession of the Sabbath day. (See Antediluvian Solar Cycle, page 55.)

The lunar year is more scientific than the solar year. It is strictly governed by the motions of the moon, which by revolving round the earth in 29½ days, requires that the months should alternately possess 30 and 29 days, to keep up with her 12 monthly revolutions. Counted in this way, it will be seen that the dates above given are 7th days. Thus: 5 and 7 are 12, as shewn in the 1st month. As there are 4 left after the 7th day, 26th, 3 more days in the second month must be the next 7th or Sabbath day. At the end of the 2d month (which has 29 days) there are 5 days left, and therefore 2 more days in the 3d month must be Sabbath day again.

1658 A. M. 2338 B. C.

Arphaxad born. Gen. xi. 10. The day and month may be determined (17th day of 2d month) the year only is necessary for the Chronological count.

1693 A. M. 2303 B. C.

Salah born. Gen. xi. 12.

1721 A. M. 2275 B. C.

Last year of the Antediluvian or most ancient calendar, being the end of its 246th cycle. (246 × 7 = 1722 Astron. = 1721 A. M. or "Past time." 25827 years = the Cycle of the Pleiades, or Precession of the Equinoxes (See appendix G). $\frac{1}{15}$th of this cycle

is 1721.8 years. This is the length of the Antediluvian Calendric Cycle. During it the solar year gains as many Lunar years over a Lunar year as there are weeks in a solar year. In a full Pleiadic Cycle the gain is fifteen times as much, and in two such cycles it is thirty times or a month of gains. Why those who came over the Deluge found it necessary or convenient to adopt a new cycle is no part of our present investigation. That they did so an analysis of the Bible proves. It was probably owing to Metrological considerations incident upon the Noahic calculations which resulted in the Pyramid Cosmogony. But it is not to be supposed that this change of System was a condemnation of the original or Antediluvian Calendar. It was simply a change for convenience just as we employ a 28 year solar cycle while the Jews retain a 15 year calendar.

1722 A. M. 2274 B. C.

First year of the ancient Hebrew Cycle (15 years Soli-Lunar). It was likewise a *first* year upon the discarded cycle of 7 years, the which runs parallel to it. All Biblical dates however are henceforth upon the latter although they may be verified by the former.

The Antediluvian Calendar ran as to its first years 1701, 1708, 1715, 1722, etc., etc., 1827, etc., etc.

The Ancient Hebrew Calendar commencing with 1722, runs as follows.

1722, 1737, 1752, 1767, 1782, 1797, 1812, 1827, etc.

It is thus clear that 1722 is a *common* year to each, also 1827. The cycle by means of which the two calendars are harmonized is 7 × 15 years = 105 years. 1722 was the year of transition, it being 66 years after the Flood. (1656 + 66). Eber, or Heber, from whom we are called Hebrews, was born in 1723 A. M. He was therefore conceived in 1722 A. M. and had Moses written all he knew, or been allowed to write all he might, we may be confident that there were special events relating to the year 1722 A. M. which were of direct Chronological import to Our Race. What they were remains yet to be authoritatively disclosed, but meanwhile the researches of the British Chronological Society have established the date 1722 A. M. as the *a quo* of the still Current Sacred Calendar.

1723 A. M. 2273.

Eber or Heber (from whom we are called Hebrews!) born. Gen. xi. 14. The foregoing change in the Calendar seems to have been made in this year, (probably to commemorate it), and was overlapped back to cover the preceding year; indeed the change to the new system may have been long subsequent to this date, even as late as 2170 B. C. or 1826 A. M. But whenever it actually occurred —even though invented by Moses himself, it was run back to cover 1722 A. M. as its initial year, and from that date down to the end of the Sacred Canon it is harmoniously employed.

The Tables given in this Study (pages 51 to 80) will afford the Bible Student the means of verifying EVERY DATE given or implied in the Scriptures.

1754 A. M. 2242 B. C.

Lunar Eclipse at Winter Solstice. No. 8, Line ii. The eclipse placed at the head of Authentic History in the Encyclopedia Britannica, *q. v.* to wit: "2234 B. C., is the alleged beginning of Chaldean Astronomical observations (it was sent by Callisthenes to Aristotle. The earliest record extant is 720 B. C.)." 2234 + 8 = 2242. (*Vide* discussion of Usher's Chronology, page (3) but 2234 — 8 = 2226, probably correct. See therefore 2226 A. M.

1756 A. M. 2240 B. C.

Menes, the Thinite. First Egyptian Dynasty, reigns sixty-two years. We have nothing earlier in secular history. The greatest antiquities of the British Museum are Egyptian, but they are all subsequent to the Dispersion, the earliest date for which is the Birth of Peleg to which we shall come in the succeeding year. In the meanwhile it is to be contended that Egypt is the home of the Postdiluvian generations—The Cradle of History. Thither Noah and his sons seem to have repaired immediately after the Flood, and to have employed the Century now ending not only in recuperation and replenishment, but in preparing for the next step which was

the *Division* and *Possession* of the new earth. Ever since the Deluge the most careful geodetic measurements (Peleg) of the boundaries of the new earth had been conducted and the labors were now completed. They were all consolidated into a unique Architectural plan which in due time was to be built as a monument upon the spot where these careful operations had been conducted. Until so built the plan was to be carefully stored in the Archives of the High Priest. By Noah it was transmitted to Shem, and by Shem himself was at length fully realized in the Great Pyramid of Gizeh —"the wise man's house," built of stone and founded upon rock, and into it the whole of cosmic knowledge was buried in a perfect rhythm. Those who feel drawn to verify this statement are referred to Prof. C. Piazzi Smyth's works upon the great Pyramid, to John Taylor's, to the Publications of the International Society for Preserving Anglo-Saxon Weights and Measures (Cleveland, Ohio) and to my own work on Metrology *vide* advertisement—"*An Important Question*"—at the close of any of these Studies. Blair puts the building of Memphis by Mizraim, 2188 B. C. This on the true Chronology would be 2188–8 = 2180 B. C. or but 10 earlier than 2170 B. C. (*i. e.* 1826 A. M. *q. v.*)

1757 A. M. 2239 B. C.

The time had now come for God to call his sons "out of Egypt" *for the first time!* And so the

fiat now went forth to separate. Up to this time, and under the Patriarchate of Noah, all the earth was dwelling in Saturnian Simplicity. This is the "Golden Age"—a brief 100 years in its entirety. In the New Year Season of this year *Peleg* was born, Gen. xi. 16, and was named from the events now set in operation. "In his days was the earth *divided*." His "days" extend from 1757 A. M. to 1996 A. M.,—239 years and the *division* refers to two distinct things. In the first place to the official division of the earth among the sons of Adam which took date from his birth and is explicitly referred to by Moses in his final words (Deut. xxxii. 8). In the second place the *Division* refers to the gigantic earthquake (*circa* 1995 A. M., the last year of Peleg's life) by means of which "Atlantis" disappeared. Up to that *time* (1995 A. M.) the human race might have spread easily over both hemispheres.

Before the "*division*," communication was direct from Egypt to Atlantis, and from both to Mexico and to South America, and emigration sowed the seed of men all over the terrestrial sphere. This accomplished, the earth itself was *divided* into two hemispheres, *i. e. split into two worlds*, and for a time the twain forgot each other. In the Mosaic account the matter is purposely slighted for obvious reasons, but none the less explicitly recorded in the name and birth and death, and life of *Peleg!* The division was brought about by natural law; Gravity acted on the superincumbent waters of the Flood and they

crushed in the surface of the earth, both destroying and building continents. (*Vide* Appendix—)

1770 A. M. 2226 B. C.

"And as they journeyed Eastward they came to the Plains of Shinah." Here begins the Chaldean or Accadian Empire. ("Libraries said to have existed in Accadia seventeen centuries B. C."—Hayden.) Leaving Ham in his Egyptian home whence to populate south and due west, the bulk of Noah's posterity had journeyed towards the north and east—Noah and Shem and Japheth with their posterity are involved in this emigration out of Egypt. At Shinah a rebellion occurred and Nimrod (also called Izdhubah) commenced to build Babel—"A fool's house built upon the sand," the very antithesis of Gizeh's prospective monument, and founded in defiance to God's express commands.

Observation of Eclipses began at Babylon and continued until the capture of that city by Alexander the Great, in 3673 A. M. (*vide* 1754 A. M.)

1777 A. M. 2219 B. C.

The Confusion of Tongues, 120 years after the Flood and seven years from the foundation of Babel. Japheth's group moves north and west. Noah's east and south-east, Shem's occupies the vicinity of Accadia, and all spread out in all directions, so that before the Atlantean earthquake, which was the final act in the drama of rebellion and con-

fusion, the world was pretty generally claimed by those to whom it had been assigned.

1787 A. M. 2209 B. C.

Reu born. Gen. xi. 18.

1796 A. M. 2200 B. C.

Earliest possible Beginning of Chinese History. The Hia. The Bamboo records: "Beyond Yao, it is generally admitted that Chinese history is fabulous."—Max Muller in the *Nineteenth Century.* Encycl. Britain Articles Chronology. (*Vide* 1826 A. M. 2170 B. C.)

1819 A. M. 2177 B. C.

Serug born. (Gen. xi. 20.)

1826 A. M. 2170 B. C.

The date monumentalized in the Great Pyramid. Usually regarded as its date of *erection*, but rather to be regarded as the *key* to its Chronology. We merely suggest, as an opinion based upon similar experiment,* that from Cosmic reasons Noah had chosen this date as the *à quo* of his geodetic calculations *in re* of the New Earth, and that the Design of the Great Pryamid was calculated with reference thereto. The monument was designed *before* and

* Our own method of procedure with reference to the Joshua and present calculations.

erected *after* this date, but was harmonized with reference *to* it.

In connection with this we are convinced that the true origin of Chinese history (*in loco*) must be fixed at about this date, *i. e.* some thirty-one years later than the one already referred to (1796 A. M. 2200 B. C). Noah (Yao), who was himself the founder of China seems to have remained in the west and to have retained the Pyramid designs in his own possession until 1826 A. M., or for forty-nine years subsequent to the Confusion. This brings us to our present position 2170 B. C.—seven weeks of years seven times counted—a jubilee—from the ruin of Nimrod's rebellious effort, and itself (astronomically) a Sabbatic year reckoning from Creation (since 1826 A. M., equals 1827 Astron. = 7 x 261 years).

Now in 1826 A. M. or 2170 B. C. we believe that Noah, (who was without father or mother in respect to the *new* order of things, and without beginning of days, nor end of them, in so far as his official years were then concerned) formally transferred the Antediluvian treasures and records to Shem, and, in obedience to special commands was about to go East. Shem, Arphaxad, Salah, Heber, Peleg, and Reu, were all alive, and involved in this final Patriarchal Congress, and at its close the Patriarch retired from the immediate and *de jure* exercise of his general functions. This left Shem in the *de facto* Office of High Priest—and made him likewise "without father or mother,"—and, in so far as his

new "office" was concerned it is, of course, an order forever, having neither beginning nor ending. It was merely held, by its earthly representatives, *pro tempore*—for He to whom it only appertains is the real Melchizedek!

Not earlier than this date, therefore, can we begin the origin of Chinese history, regarding Yao, (whom the Chinese say was "without father or mother,") as Noah.

1849 A. M. 2147 B. C.

Nahor born. Gen. xi. 22.

1878 A. M. 2118 B. C.

Terah born. Gen. xi. 24.

1940 A. M. 2056 B. C.

Assyria founded by Ashur. Gen. x. 11, 22.

1948 A. M. 2043 B. C.

Haran born. Gen. xi. 26–28. The elder.

1978 A. M. 2018 B. C.

Nahor born, brother of Abraham.

1995 A. M. 2001 B. C.

The Last year of Peleg's life. He lives to its termination. His death is usually recorded as 1996 A. M., but as 1757 A. M., the year of his birth counts

as I, it is manifest that 1995 to its close counts as 239. In this year 1995 A. M., the most important Physical change that has occurred since the Deluge took place. It marked the loss of "Atlantis," accounts for many geological anomalies, and has, no doubt, given rise to many of the confusions in the Flood stories of diverse nations. It was a gigantic earthquake. Two whole continents went down, and instead of being an overflow it was in reality a subsidence into which the oceans poured. Its chief effect was to form the Atlantic and Pacific Oceans and to *lower* the general level of the sea the world around. Locally it was an engulfment—not even a flood. However, we agree with Geologists and Historians in fact, and disagree with them in definition—there may have been many Floods, but only one "*Deluge !*"

1996 A. M. 2000 B. C.

Commonly recognized date of Peleg's death. ("Cuneiform writing probably in use *circa* 2000 B. C., deciphered by Grotefend 1802 A. D."—Ency. Britannica.)

1997 A. M. 1999 B. C.

Nahor (father of Terah) dies. Gen. xi. 25.

2006 A. M. 1990 B. C.

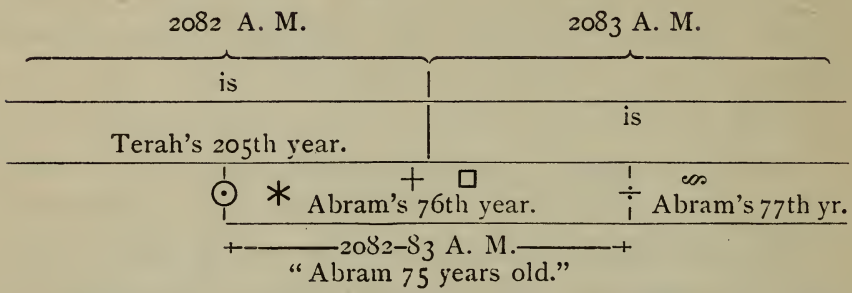
Noah $^{\text{VIII.}}$ dies. The High Priesthood confirmed to Shem $^{\text{IX.}}$, a "King of Righteousness"—even Melchizedek, the Prince of Salem. Shem talked with

Methuselah about 100 years, Methuselah having known Adam for 243 years—thus the absolute records could have been passed down to the IXth High Priest without any peradventure as to error.

2007 A. M. 1989 B. C.

Abraham born. Compare Gen. xii. 4 and x. 32. Tuesday 1st day of 7th month (1989). Terah being 130 years old. This month in due time becomes the Sacred one for this and many other reasons. (See also Acts vii. 4.) The birth of Abraham, the beginning of his 75th year or his "call," his emigration from Ur, and finally his exodus from Haran, are dates of the utmost importance to Chronologists. They are only to be discovered by a strict analysis of collateral dates, for they are not given directly on the surface of the Scriptures—The omission is undoubtedly *intentional*, and this simply because from his peculiar prominence as the "Father of the Faithful," there was every reason to expect that his Nativity would have been specified with the utmost explicitness. But the fact is this is just what Moses does the which is patent when we come to *understand* the matter correctly. There is no break in the straight sequence of the A. M. years, the junction is formed at the 205th year of Terah and the seventy-sixth of Abraham. The former runs with the *Civil* year and the latter with the *Sacred* year,

they overlap by exactly one common half year thus:



Abram's years do *not* run with the years of Adam, *i. e.* with the civil or A. M. count, but form the first exception to the rule met with in the Scriptures. The years of Isaac and Jacob also run with those of Abraham, and from thence (Abram) down to the present time the Hebrews have kept Chronology upon two scales, the one Civil which backs up to Father Adam, and the other Sacred which backs up to the Exodus, and to "Father Abraham," *i. e.* to the "Call" in Ur, aye even to his birth on Tuesday the 1st day of 2007 A. M., just 5 complete cycles before "the Call." The Book of the Generations of Shem (Gen. xi. 10–26) terminates with a sentence (verse 26) exactly like that (verse 30) which terminates the Book of Generations of Adam (Gen. v. 1–32.) In both cases we reach the eldest son only, *i. e.* Japheth and Haran respectively—*not* Shem and

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⊙ "The Call." ✱ The Exit from Ur.
+ Terah dies. □ Abram and Lot leave Haran.
÷ Abram at the borders of Egypt. ∽ The Covenant renewed.

Abram whose years are purposely fixed in other ways! (*vide* Appendix O).

2018 A. M. 1978 B. C.

Amenemha I. Reigns 16 years. XII. Dynasty of Egypt begins.

2026 A. M. 1970 B. C.

Reu dies. Gen. xi. 21.

2033 A. M. 1963 B. C.

Hebron built by Set Shalt or Salatis, King of the Hyksos. They were a Shemitic people followed by a train of Hittites and Phœnicians, migrating southwards, and at length, having entered Egypt quietly, they set up an independent empire. (Usher puts this Phœnician invasion at 2080 B. C. and makes it the origin of the Hyksos rule of 260 years; our date is proved however, by the monuments).

2034 A. M. 1962 B. C.

Usertisen I. XII. Dynasty of Egypt. Reigns 32 years.

2040 A. M. 1956 B. C.

Zoan, Tanais, or Tanis, founded and built, by the Hyksos under "Salatis" or "Set-aa-pehti-neb-ti" the first of their kings. This is the initial year of

the "SET era", and is believed to run with "the years of the king" which seem to have run with the sacred year adopted later by Moses. From "*Set*-neb-pehti" to *Ra*-neb-pehti 194½ years. And from *Ra*-neb-pehti, to Set-i I. (Mi-neptah I.) who was the son of Ra *men* pehti, (or Rameses I.) 194½ years. And from *Set*-neb-pet to Miamen who is Rameses II. 400 years according to the Tablets.

2049 A. M. 1947 B. C.

Serug dies. Gen. xi. 23.

2066 A. M. 1930 B. C.

Amenemha II. XII. Dynasty. Reigns 6 years.

2072 A. M. 1924 B. C.

Usertesen II. XII. Dynasty. Reigns 18 years.

2081 A. M. 1915 B. C.

Haran dies, 133 years old. Gen. xi. 28.

2082 A. M. 1914 B. C.

Abram's 75th birthday, Tuesday, 1st day, 7th month. The Summons, or "Call" undoubtedly occurred on THIS day. In a fortnight he was ready to leave, and *left* Ur upon Tuesday 15th day of this month with his father, and his immediate connections. It seems to have been a family exodus.

They start out en route to Canaan, reach Haran,

where they "dwell" during Terah's final sickness, *i. e.* a few months only. At the end of the year Terah dies he being just 205 years old. (*Vide* 2007 A. M.)

RECAPITULATION.

Postdiluvian Era.

Compare Gen. xi:—Preliminary Casting.

		The Flood	1656	
Arphaxad	was born after the Flood		2	years.
Salah was born when Arphaxad was			35	" old.
Eber	"	Salah	30	"
Peleg	"	Eber	34	"
Reu	"	Peleg	30	"
Serug	"	Reu	32	"
Nahor	"	Serug	30	"
Terah	"	Nahor	29	"
Gen. xii. 4, compared with xi. 32, shows Abraham left Ur when Terah was			204	"
		Total	2082	

Exodus xii. 41, compared with Num. xxxiii. 3 shows the exit from Ur was upon Tuesday, the 15th day of 7th month. Tuesday, the 15th day of the 7th month at the *end* of the 430th year later, *i. e.* in 2513 A. M. being the "selfsame day." Abraham remained in Haran until his father died (Acts viii. 4) and then being *still* "75 years old" he continued his journey leaving the *locality* called Haran in

2083 A. M. and going into Canaan during the New Year season. The sojourn or "dwelling" in Haran was a mere delay, Abraham was 75 years "old" when "called," 75 years and 14 days "old" when he left Ur, and 75 years and *about* 6 months "old" when he left Haran—and the whole affair took place "in" his 76th year, just as we reckon ages to this day, (*vide* 2007 A. M.).*

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* Moses was a *perfect* Chronologist. There is no shadow of error in his system when weighed by accurate Astronomy. It cannot be altered one minute without disturbing the immutable laws of the heavenly bodies. All schemes which do not agree with and square themselves by his are wrong. Men habitually reckon their ages upon the correct principle, *i. e.*, they score "past time." For instance, we become "21 years of age" on the 21st anniversary of birth, and continue to call "ourselves 21 years old" *until* the next birthday. That is we say we are "21" all through our 22d year! Let now this principle be rigidly applied from Creation (as by the generations of the Bible) down to the present time, and we have a perfect *system* through which the days, weeks, months, lunations, eclipses, transits, years and cycles, all roll back, each on their independent lines, one by one, reversing from their present constantly varying places, and, wonderful to relate, pass unerringly through 0 A. M., as if they started then and there together, out of the Hand of God Almighty. Whatever else, therefore, "Creation" was, it was the "Dawn of Cycles." And it can be demonstrated to the Echo that its elements are all measured, weighed and numbered and agree with those now keeping universal time. (See Appendix G).

SECTION V.

FROM THE DEATH OF TERAH TO THE XVIII. DYNASTY.

2083 A. M. 1913 B. C.

At the beginning of the year, Abram still 75 years "old" (i. e. with six months of his 76th year to run) leaves Haran with Lot, passes through the land to Sichem, where he built an altar. Thence he moved to a mountain between BETHEL and Hai where he built another altar and here first he "called upon the NAME of the Lord." But there was famine in the land, so journeying continuously towards the south he comes to the borders of Egypt. Here he camped because it was the Sabbath, the 1st day of the 7th month, and his 76th birthday. The next day he crosses the border and journeying ever southward reaches *upper* Egypt about the 15th day of the 7th month.

In the reign of Usertesen II., 4th Pharaoh of the XII. dynasty, we have monumental representation of the arrival of 37 persons of the Semitic race, during a famine (400 years before the forty-third of Rameses II.). They were no doubt the party led by Abram and Lot. It is gratifying to find these secular monumental notices here and there, because they are naturally to be expected, but the absolute dearth of them would not invalidate such Chro-

nology as that of Bible. Its own systematic and astronomical accuracy proves it to be the record of genuine history and its setting and collaterals show its writers were inspired.

We are of course leaving out, at the ratio of 1,000 to 1, more than we can possibly put into such a list as this. Our object is merely to give in one continuous scheme some few of the ganglia upon the spinal column of Chronology. The nerves themselves, out to their remotest fibres, may easily be traced in so far as sacred history is concerned, by any one who will sit down patiently, and work in the Spirit of faith in its accuracy, with his Bible. If in any other spirit this topic is approached it will assist the doubter to confirm his own confusion. In other words "those who take the sword must perish by it." From 2083 A. M. to "The Law," 430 years.

2085 A. M. 1911 B. C.

Amenemha III. XII. Dynasty. Reigns 42 years.

2087 A. M. 1909 B. C.

At *Erich*, there reigned Kudur-lagamar (called Chedor-laomer in Gen. xiv. 1.) This was the king against whom the five others conspired, resulting in the first battle of history (i. e. of recorded history) Abraham closed the campaign and Melchizedek blessed him in the name of Sabbaoth. This "Melchizedek"—(a mere title)—was SHEM himself!

2092 A. M. 1904 B. C.

Abraham and Hagar. Gen. xvi. 1–14.

2093 A. M. 1903 B. C.

Ishmael born. Abraham 86 years old. Gen. xvi. 16.

2096 A. M. 1900 B. C.

Arphaxad dies without reaching the High Priesthood (*i. e.* Shem still alive and exercising the authority of being the Melchizedek).

2106 A. M. 1890 B. C.

Ishmael's 13th year. Gen. xvii. xviii. xix. xx.

2107 A. M. 1889 B. C.

Isaac born, middle of the civil year in Spring commencement of the eventual Sacred year. Gen. xxi.

2126 A. M. 1870 B. C.

Salah dies, also before Shem, and thus misses the succession to the High Priesthood.

Usertesen III. XII. Dynasty of Egypt. Reigns 26 years.

2132 A. M. 1864 B. C.

Isaac a "type," offered up, a substitute given and an antitype promised. Isaac was 25 years old. (His own willingness was the consent of Faith.) Thence 1897 years to the Saviour's crucifixion which bisects

the time to 5926 when the full restoration in all its parts God's Providence may bring about.

2144 A. M. 1852 B. C.

Sarah dies. Gen. xxiii.

2147 A. M. 1849 B. C.

Isaac marries Rebecca. Gen. xxiv. xxv. 19.

2148 A. M. 1848 B. C.

Abraham marries Keturah. Gen. xxv. 1–18.

2152 A. M. 1844 B. C.

Amenemha IV., Last king of the XII. Dynasty of Egypt. Reigns 8 years.

2158 A. M. 1838 B. C.

Shem [IX.] dies. The High Priesthood passes to Eber [X.] (from whom in due time it passes direct to Isaac [XI.], since Peleg, Reu, Serug, Nahor, Terah, and Abraham all died before Eber !)

2167 A. M. 1829 B. C.

Jacob and Esau born. Gen. xxv. 21.

2182 A. M. 1814 B. C.

Abraham dies, being 175 years old. Gen. xxv. 7.

2187 A. M. 1809 B. C.

Eber [X.] dies, High Priesthood goes to Isaac [XI.]

2197 A. M. 1799 B. C.

Esau sells his birthright. Gen. xxv. 29–34.

2207 A. M. 1789 B. C.

Esau marries Judith. Gen. xxvi. 34.

2230 A. M. 1766 B. C.

Death of Ishmael. Gen. xxv. 17.

2234 A. M. 1762 B. C.

The Famous Eighteenth dynasty (new empire), begins with Aahmes, or Amosis I. He reigned 25 years. Completed the overthrow of "the Shepherds." He married Nefertari, the Queen of Ethiopia, and united all Egypt. This dynasty is the Cradle of History. Out of it as nations came Phœnicia, Israel, Greece and Troy; and eventually Rome, *i. e.* the dominant people whom we moderns best know, nor do we doubt it can be shown that each of them was tinctured with the Royal Hebrew pedigree.* Thence also came the Milesians—Knights of the Scarlet Thread—as we have shown in Studies No. 4 and 5.

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* N. B.—The Chronology of the XVIIIth and XIXth Dynasties will be found in Study Number Five, where also will be found a Synchronological Harmony of the Reigns of the Kings of "Israel" and "Judah" down to Josiah 3365 A. M. The Chronology is then carried on, year by year, to 3444 A. M, in Study Number Two. The Sections covering the years from Joshua to Saul, and from 3444 A.M. to the Saviour will appear in future Studies.

"By measure has he measured the times, and by number hath he numbered the times; and he doth not move nor stir them until the said measure be fulfilled."

II. (IV.) Esdras, iv. 37.

THE FACT OF HISTORY;

OR

THE DELUGE CRITICALLY EXAMINED.

PART II.

THE

SOLI-LUNAR CALENDRIC SCHEME

UPON WHICH

BIBLICAL CHRONOLOGY

IS

FOUNDED.

FROM THE PUBLICATIONS OF

The British Chronological Association,

WITH NOTES AND COMMENTS.

"They were eating, they were drinking, they were marrying, they were giving in marriage till the day that Noah entered the Ark, and the Deluge came and destroyed THEM ALL."

Luke xvii. 27.

BIBLICAL CHRONOLOGY.

THE BRITISH CHRONOLOGICAL ASSOCIATION.

SOME dozen years ago, there was humbly born in the suburbs of London, an Association the result of whose labors are destined to revolutionize the whole subject of Biblical Chronology. We shall not attempt to give a detailed history of this society: suffice it to say that it fell to the lot of The British Chronological Association to fight the same dure battle against prejudice and bigotry that always meets the efforts of those who search for truth, the whole truth, and nothing but the truth. There were few, if any, great names connected with its founders, and no government patronage encouraged its laudable endeavors. Nevertheless it wrought in earnest, on the sure foundation of implicit faith in God's Word as its fundamental premise, and in due time began to publish its investigations. Here and there a disciple gathered to its standard, and strengthening its stakes and lengthening its cords, it grew in stature and began to realize a foretaste of its mission.

It was in 1885 that a copy of one of the Annual Almanacs of this Association fell into the writer's

hand. Familiarity with a somewhat similar experience, may, perhaps, have induced a willingness upon his part to study its avowed discoveries in an unbiassed spirit; at any rate he did so and arose from the perusal with a conviction that the claims were just. The next step, as it appeared to him, was to attempt the vindication of these newly discovered, or rather rediscovered Lines of Time upon purely independent ones, both with a view of lending them additional credence, and of calling attention to the True Chronology upon this side of the Atlantic.

The Readers of this Series of Studies are already familiar with one of these vindications—embodied in "Joshua's Long Day, and the Dial of Ahaz," and it is our purpose in the present volume to set another Fact of History beyond the peradventure of a candid doubt.

But before entering upon our own investigations, it will be necessary to preface the discussion by referring to the tabulated demonstrations of the Parties of the First Part. We shall therefore quote at length the four Chronological Tables which constitute the basis of their System, and by means of which the whole scheme of Biblical Chronology unravels without hitch or halt.

Without further explanation therefore, other than that afforded by the Calendars themselves, and their accompanying working digests, we proceed to the exposition.

(Brit. Chron. Soc.)

THE ANTEDILUVIAN SOLAR CYCLE.

Showing the Dates of all the Sabbath Days.

Duration. =	Creation.	2d year.	3d.	4th.	5th.	6th.	7th. Ast.
Past Time. =	0	1	2	3	4	5	6 A.M.
1st month	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25
2nd "	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23
3rd "	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29
4th "	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27
5th "	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30	5 12 19 26
6th "	6 13 20 27	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24
7th "	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23 30
8th "	3 10 17 24	6 13 20 27	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28
9th "	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27
10th "	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23	5 12 19 26	1 8 15 22 29	4 11 18 25
11th "	6 13 20 27	2 9 16 23 30	5 12 19 26	1 8 15 22 29	4 11 18 25	7 14 21 28	3 10 17 24
12th "	4 11 18 25	7 14 21 28	3 10 17 24	6 13 20 27	2 9 16 23	5 12 19 26	1 8 15 22 29

The first or creation year on this solar cycle is year 0, and the 2nd year, like the second hour of a clock, is 1. We count our age this way as past time. But only the first seven years of this cycle count as six.

The seventh or sabbath days of the intercalary period would be:—

7 14 21 28 35 42 49 56 63 70 77.

The cycle is proved by the "selfsame day" of the week falling 120 years back on the same day the flood began. See Gen. vii. 13, and compare with the selfsame day in Ex. xii. 41.

Patriarchs seem to have been the keepers of the Calendar, *dating their years from New Year's day*. See Gen. viii. 13.

The unalterable construction of this solar cycle is seen as follows: It is seven lunar years of 354 days each, or 12 revolutions of the moon. As the moon completes a revolution round the earth in 29½ days, the ancients alternately used 30 and 29 days for their months in order to keep up with her movements, and thereby begin each year, as well as every month, with a new moon. If we therefore commence to put on a piece of paper each 7th day we shall write all the figures here printed. Thus the fourth 7th, or sabbath day, in the first month, is the 28th. As we have two days to spare, they make the first sabbath of the second month to fall on the 5th of the month. When we have in this way written seven years, we shall find that we can write no more, because the dates come round again. An eighth year would be like the first. But should we recommence the Lunar count at this point, the record of our years would be many weeks ahead of their true *solar* position. At this point therefore the ancients stopped their Calendric count for eleven weeks, *i. e.*, they scored off eleven Sabbaths which were allowed to be "silent," and recommenced the Calendar upon the 78th day ($7 \times 11 = 77$; $77 + 1 = 78$) which was a Sunday corresponding to a New moon at or about the Autumnal Equinox. The effect of this method was to score off 354 *Lunar* Sabbaths, keep track of 11 "Silent" Sabbaths, the last of which would thus become the 365th, or *Solar* Sabbath, of the Cycle, bring them to its practical

Soli-Lunar *termination* and enable them to recommence their Almanac upon strictly scientific principles.* They went strictly by the "phasis," or actual appearance of the moon and thus their cycle tended to correct its own little residual error, and at long intervals they introduced special intercalations to strike the autumnal equinox which slowly crept ahead. The solar period was not divided into months and weeks, it was merely the gauge by which they rectified their general count. This explains the meaning of a solar cycle. By following out the above process we shall find that we have unconsciously written nine of the scriptural dates of the Flood, viz., in the fifth year and the first two months of the 6th year. The Flood, we are told in Gen. v., was in 1656, A. M. Let us see if these dates were. If we look at the table, page 60, —giving the first year of each solar cycle, or seven years, we see that 1652 was a first year; therefore 1653 would be a 2d, 1654 a 3d, 1655 a 4th, and 1656 a 5th. The dates, then, of the 5th year prove the flood to have occurred in 1656. Now see Gen. v.:—

Seth	was born when	Adam	was	130	years old.
Enos	"	Seth	"	105	"
Cainan	"	Enos	"	90	"
	Carried forward			325 or 2015 B.C	

* In an exactly similar way it may (?) hereafter be proved that the vast cycles or eons of creation called "days" in our version are accurate to their last elements. Proved or not, Faith is satisfied.

Brought forward			325	years.
Mahaleel was born when	Cainan	was	70	years old.
Jared "	Mahaleel	"	65	"
Enoch "	Jared	"	162	"
Methuselah "	Enoch	"	65	"
Lamech "	Methuselah		187	"
Noah "	Lamech	"	182	"
Gen. vii. 11 Flood came	when Noah		600	"
		Total,	1656 or 2340 B.C.	

We here find that Scripture, History, and Science agree. But the grandest proof is, that all the eclipses we now see necessitate the occurrence of the total eclipse No. 43, line xii., in 1656 A. M., which again requires No. 1 at Creation. We can next apply a stern test to prove these years were made up to solar periods. As the lunar year is 11 days short of the solar, the seasons would be reversed in 20 years and the dates of the 7th days of the first year get into the second. To prevent this great dilemma, the nations using the lunar year employed extra days, called "intercalary." Seven times 11 are 77. The Antediluvians could use no less, and their dates show that they used them at the end of each 7th year, and thus began their solar cycle as at creation. This would not disturb the regular observance of the 7th, or sabbath day, because 77 days are just 11 weeks. Now that they did this is evident from the fact that the 133d lunar year is the solar year also. The moon is always new, on the same day after 19 solar years. This is known in as-

tronomy as the Metonic, or lunar cycle, and to apply it we must square 7 years with 19 years.

It is certain, then, that by putting in the extra days at the end of the cycle, the lunar and solar years, recommenced together: but not exactly so; hence at the end of two cycles they have put in an extra week, because 15 years require 171 intercalary days. This is a beautiful scientific test of the precise solar length of the Antediluvian years, an unquestionable demonstration of the true historical character of the book of Genesis, and the Divine origin of time.

It now remains to be explained how the *First* years of the foregoing Table (page 55) are to be located along the stream of A. M., or Chronological. time. It is an easy matter. The year 0 A. M., being the original First year of the Cycle, the year 7 A. M. would be the next, 14 A. M. the next, 21 A. M. the next, and so on. Hence the Table upon the following page (60) is naturally constructed in simple Arithmetical progression, with a constant difference of 7 years. It is limited to 2065 A. M. because the Antediluvian Cycle itself, fell into disuse in 1722 A. M., at which year it was succeeded by a 15 year cycle. For purposes of symmetry, we have carried it out a few years beyond. N. B.—It is to be noted that these years are 1st years not "Sabbatic Years," the latter are 1 less, and for Sabbatic purposes *continue down to the present time.* A First year begins with Sunday, a Sabbath year ends with the Seventh day!

Table of Each First Year of the Antediluvian Solar Cycle.

(Brit. Chron. Assoc.)

This Cycle ceased at the end of 1721, A. M.

The following are 7th years and therefore the 1st of each successive Cycle of Seven.

*0	259	518	777	1036	1295	1554	1813
7	*266	525	784	1043	1302	1561	1820
14	273	*532	791	1050	1309	1568	1827
21	280	539	*798	1057	1316	1575	1834
28	287	546	805	*1064	1323	1582	1841
35	294	553	812	1071	*1330	1589	1848
42	301	560	819	1078	1337	*1596	1855
49	308	567	826	1085	1344	1603	*1862
56	315	574	833	1092	1351	1610	1869
63	322	581	840	1099	1358	1617	1876
70	329	588	847	1106	1365	1624	1883
77	336	595	854	1113	1372	1631	1890
84	343	602	861	1120	1379	1638	1897
91	350	609	868	1127	1386	1645	1904
98	357	616	875	1134	1393	1652	1911
105	364	623	882	1141	1400	1659	1918
112	371	630	889	1148	1407	1666	1925
119	378	637	896	1155	1414	1673	1932
126	385	644	903	1162	1421	1680	1939
*133	392	651	910	1169	1428	1687	1946
140	*399	658	917	1176	1435	1694	1953
147	406	*665	924	1183	1442	1701	1960
154	413	672	*931	1190	1449	1708	1967
161	420	679	938	*1197	1456	1715	1974
168	427	686	945	1204	*1463	1722	1981
175	434	693	952	1211	1470	*1729	1988
182	441	700	959	1218	1477	1736	*1995
189	448	707	966	1225	1484	1743	2002
196	455	714	973	1232	1491	1750	2009
203	462	721	980	1239	1498	1757	2016
210	469	728	987	1246	1505	1764	2023
217	476	735	994	1253	1512	1771	2030
224	483	742	1001	1260	1519	1778	2037
231	490	749	1008	1267	1526	1785	2044
238	497	756	1015	1274	1533	1792	2051
245	504	763	1022	1281	1540	1799	2058
252	511	770	1029	1288	1547	1806	2065

Each of the years enumerated on the opposite page began on the 1st day of the week, Sunday, having their first Sabbath on the 7th day, Saturday. They all belong therefore to Table 0 of the seven repeating years, or solar cycle, showing the dates of the Antediluvian Sabbaths. Those marked * also commenced a sevenfold lunar cycle—a beautiful scientific proof that the years were made solar. The lunar cycle being a measure of 19 years, to work it upon a scale of seven years, it must be used sevenfold—7 times 19 are 133—hence the expiration of each 133 years reproducing the dates of creation week and year, is an unquestionable demonstration that the shorter lunar years were lengthened to the solar years by adding extra or intercalary days.

To find 1656, the Flood year, it will be seen that 1652 was a first year on the solar cycle, therefore table 2 is 1653, table 3 is 1654, table 4 is 1655, and table 5 is 1656. (See Cycle on page 55.)

It will be seen by the preceding table of the Sabbaths of every seven years, which form the solar cycle or repeating years of the antediluvians, that when they are *backed up* to the time of creation, namely, 1656 years before the flood, that the first sabbath was the 7th day of the 1st month of the first year! Hence it is plain that "Time" was instituted in Eden, and that the date of Creation is an historical and scientific fact.

It will also be seen by this solar cycle on the preceding page that the dates of the Deluge always

came round again on the same days of the week when the year was the fifth of the cycle, or sevenfold series. Taking 1652, which the annexed table of first years supplies, the fifth of the cycle is 1656 having the same dates for Sabbaths as those printed in black type with scriptural references in the explanation of the Sabbaths in Noah's diary of the deluge. How beautiful is this! It proves that the dates of Creation and the Deluge are historical facts and that the Bible is the Log Book of the world.

These seventh years were not originally written in the simple order as printed. They were worked backwards from the Flood by the Premier of the British Chronological Association. Having first found the true form of the Deluge year, the next step was to obtain the solar cycle by ascertaining how many years elapsed before the dates repeated themselves on the same Sabbath days. When this was done the years were backed in sevens, and it was found that they exactly took in the 1656 years obtained in Gen. v., and began the first Sabbath in Eden on the 7th day of the 1st month.

The lunar cycle being 19 solar years (a period of 235 lunations when the moon is again new at practically the same time and place), we have a beautiful scientific proof that the antediluvians carefully added the necessary extra or intercalary days, otherwise it could not fall on a first year. These are great scientific facts. What Creation *was* this work does not undertake to say, but it was the Divine institu-

tion of Time and the origin of Man—Adam's years are the progress of time.

The Lunar Cycle.

The Second Line of Astronomical Time.
History Systematized.

A Lunar Cycle--sometimes called Metonic Cycle in honor of Meton, its re-discoverer—is a period of 19 tropical years, or 19 years, two hours, and some minutes, when the same new moon occurs. Thus if a man saw the moon new, apparently resting on the top of a distant church spire, and the clock struck nine in the evening, he might see the moon again new 19 years afterwards, at four minutes past eleven, and in the same position. The period is a measure of time, 235 lunations, which will gauge all past time by measuring it off as a man might measure off a firkin of wine with a standard pint jug.*

Apply this to the Antediluvian Solar Cycle and it will show that every 133d year was the same as the 1st year, that is beginning with Sunday and having Saturday on the 7th day of the month.

The process is fully explained in connection with the Table of First Years of each Antediluvian Solar Cycle, showing that to square 7 with 19 we must take the Solar Cycle sevenfold. Thus seven times 19 are 133. Every 133d year in that table is

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* The lunar cycle being 2 hours and 3 or 4 minutes longer than 19 solar years does not interfere with the computation of *years*.

marked *, and it falls on a first year. If it fell on any other year, it would show that the patriarchs had not kept correct time, or had not properly observed the intercalary days.

The following is an astronomical method for proving the year of the FLOOD:

7	cycles of	19 years are	133	Astron.	
14	"	"	266	"	
21	"	"	399	"	
28	"	"	532	"	
35	"	"	665	"	
42	"	"	798	"	
49	"	"	931	"	
56	"	"	1064	"	
63	"	"	1197	"	
70	"	"	1330	"	
77	"	"	1463	"	Astron.
84	"	"	1596	"———	1596
			1 cycle of 19 years		19
			1 "	"	19
			1 "	"	19

Table 1 of Solar Cycle was 1652 A. M. or Astr. 1653

Hence table 2 was 1654, table 3 was 1655, and table 4 was 1656, and table 5 was 1657 Astr. i. e., 1656 A. M., upon which we find the dates of the Flood, in Gen. vii. and viii.; and from chap. v. we find the Flood year was 1656 A. M.

The above is Astronomical time, or years of duration. They would be 1 less if we start year 1 as 0.

This Lunar Cycle proves all the periods of history. It settles the doubts of men respecting the length of the years of the patriarchs. We find that they were solar, and that although the ancients only divided the lunar year into weeks and months, yet they observed the annual revolution of the earth as a solar period, the precise length of which they must have known and observed better than we have.

The 15 years of the *Post*-diluvian, or Ancient *Hebrew* Solar Cycle, (page 72), are also proved by the Lunar cycle, and show us that there has not been a day lost or added improperly since time began. 15 times 19 are 285, therefore every 285th year is the first of the Solar Cycle, having Saturday on the 7th of the month as at Creation. It works in this way down to the present year, (1891-2 A. D.), giving us a simple and unquestionable proof that unbroken weeks of seven days have come down to us from Eden. It could not be otherwise with lunar years which no man can alter if he tried. The Lunar Cycle is the natural production of lunar time. We cannot fool and muddle about the lunar year as we have done with the solar period. It is the production of the motions of the moon, and being sternly astronomical, we cannot alter it nor the multiplication table. The eclipses and transits would mock us if we touch the Lunar Cycle, the Second Line of Astronomical Time. Alas! they mock us now because we inherit pagan time. We assign dates to them with which they have no proper concurrence.

Any history to which the Lunar Cycle will not apply must be rejected as spurious. That of Babylon and also that of Assyria are good, and have a close relationship to Scripture; but Chinese history is purely mythological earlier than 1796 A. M., which was soon after the dispersion from Babel. (See also Encyclopedia Britannica, Article Chronology.)

Neither can any system of Chronology be worth attention which is incompatible with this and other systematic scientific measurements. It is supreme folly to put 30 years into a Lunar Cycle of 19 years, which must be done if the hap-hazard systems of Hales and Deutch are followed. Of all the old Chronologists Usher was the truest. His line of history commences 4004, instead of 3996 B. C., the true year of the Nativity, as all chronologists now admit. Allow Usher these eight years and the length of his line is correct, but for want of a scientific system, he could not adjust some of the intermediate Biblical dates.

The great advantage of the Lunar Cycle is that it absolutely determines the precise succession of years and days. For instance, the Ancient Hebrew Solar Cycle began with 1722, hence every 285th year must be the same as the 1st as to the dates of the Sabbath Days. If the historical date assigned to any particular event showed that this was not so, it would be a sure proof of a departure from a true consecutive record, *i. e.* would *disprove them!* It will also be seen that the first year of the cycle

always ends alternately with 2 or 7. Antediluvian time has this systematic precision by the Lunar Cycle in lengths of 133 years. This is grand work! Instead of doubting we must admire.

"It will thus be seen that the line of time given in this book is one determined by astronomical data, and cannot be controverted. It is indeed supported by five astronomical lines and extends from Adam to the present time. Nothing is left to individual judgment. It is that known as the Hebrew version; but this is because it is the only one which bears the test of the controlling dates of astronomical cycles. As such it must hold its place whatever else may be stated concerning Chinese mythology. It is very remarkable that where reliable Chaldæan, Chinese, or Egyptian history commences, it is close to the period known as the Dispersion. Before this the tradition of these nations states that they were governed by gods, which is a reference to the patriarchs whose long lives and position entitled them to be regarded as "Sons of God." Close and careful investigations show that prior to the Dispersion there is no history, monumental or otherwise, except that obtained through the Hebrews. The epoch of Menes, which commenced the dynasties of Egypt, drawn up by Manetho, the priest of Heliopolis, three centuries B. C. began after the Dispersion. Thus we have

The Scriptural account, about	1770	A. M.
Beginning of Chaldæan history	1770	"

Chinese history, the Hia	1796	A. M.
Egyptian Epoch of Meno	1896	"

"The Hebrew text gives us no precise date for the Dispersion, but it is easy to see that it was rather better than a century after the Flood. The Babylonian cuneiform tablets are copies of records made by the Accadians who used the cuneiform system of writing, and built the great cities of Chaldæa mentioned in Gen. x. 10., as Accad, etc."

"I am therefore of opinion," says Mr. Dimbleby, the Premier Chronologist of Great Britain and Chairman of the Association, "that, as the Chaldæan, Chinese, and Egyptian histories commence with the Dispersion, the mythological references are fragmentary allusions to the patriarchal period, which for its great scientific character we are bound to accept. Manetho states that the government of the Egyptians was first by gods; the Chinese state that they were ruled by gods and god-descended men, and the system of time they keep is lunar like that of the Antediluvians, Chaldæans, ancient Babylonians, and Hebrews; and it is also plain that the great Pyramid of Egypt was built by Cheops, who flourished 120 years after the Dispersion."

"To show the progression of history, it is always best to give the A. M. year. The B. C. year breaks the line of view. In the following outline the years are not always to be considered as correct, excepting such as are lettered from the solar cycle, for example, l. e. g. n. etc. The other years must be re-

garded as approximate. The outline cannot start earlier than the Dispersion, because we have no secular history, verbal or momumental, prior to that period. The greatest antiquities in the British Museum are Egyptian, but they are all subsequent to the Dispersion. By eclipses and ancient inscriptions, we shall obtain more reigns of monarchs, contemporary with scripture, as we have several of Egypt, Babylon, Etc, ; we shall then classify Manetho's dynasties of Upper and Lower Egypt, now found to be not successive but contemporary, as are others of his lists."

OUTLINE OF SECULAR HISTORY FROM THE DISPERSION.

1770 was about the Dispersion from Babel.

A. M.	CHALDÆAN.	B. C.
1770	Beginning of Chaldæan Empire	2226
2730	Chaldæan Empire ceased, 960 yrs.	1266
	BABYLONIAN AND ASSYRIAN.	
2729	To the fourth King	1267
2730	Bel-lush, one of series of 4 kings	1266
2769	Ninip-pal-eser, first of 5 kings	1227
2789	Assur-dan ruled Bel's people	1207
2819	Mutag-gil-nuska, his son	1177
2839	Assur-risilim, son of preceding	1157
2869	Tugulti-pal-eser I., his son	1127
3094	Tugulti-ninip II.	902
3100	Assur-dani-pal	896

A. M.		B. C.
3144	Shalmaneser II., son of preceding	852
3233	Pul, probably Iva-lush, 2 Kings xv.	763
3260	Tiglath-pileser, II. 2 Kings xv.	736
3274	Sargon do.	722
3283	Sennacherib, 2 Chron. xxxii. 1	713
3317	Essarhaddon, 2 Kings xix. 37.	679
3330	Assur-emit-ili	666
3371	Saracus, or Sardanapalus II.	625
3371	Nabopolasser, Gov. of Babylon	625
3377	Nabopolasser, King of Babylon	f 619
3398	Nebuchadnezzar, 2 Kings xxv. 1.	598
3443	Evil-Merodach	553
3450	Lambynetus and Beltshazzar	546

MEDES AND PERSIANS.

3466	Darius the Mede, Dan. ix. 1, bgn.	e 530
3468	Cyrus, Dan. x. 1. Ezra iii. 6, Began	g 528
3475	Cambyses, began on solar cycle	n 521
3482	Smerdis, usurper, part of the year	g 513
3483	Darius Hystaspes, Hag. i., Bgn	g 513
3518	Xerxes (Ahasuerus of Esther)	l 478
3538	Artaxerxes Longimanus, Ne. ii. i.	b 458

GRECIANS.

3579	Grecians masters over Persians	417
3660	Alexander (Common era)	336
3667	Alexander the Great ascended	329
3670	Alexander defeats Darius	326
3673	Alexander's Capital at Babylon	323
3680	Death of Alexander, age 33	316

A. M.	ROMANS.	B. C.
3850	Romans conquered Greece	146
3892	Rome mistress of the World	104
3970	Cæsar Augustus	26
	GREAT BRITAIN.	A. D.
4049	Britain made a Roman province	50
4419	Roman power ended in Britain	402
5065	Norman Conquest by Wm. I.	1066
5460	Edward IV., House of York	1461
5648	Charles I. beheaded	1649
5609	Discovery of Jupiter's moons	1610
5890	Beginning on Sept. 23d,	1891

THE NEW ERA AT HAND.

A Possible Reading of the Prophetic Slate.

Daniel ii., vii., viii., xii.

	A. M.	
	3377 + 2520 = 5897.	Dan. ii.
I Babylonian Beast,	91 = $\frac{1}{4}$ of 365	(Part of 3377 counts.
	3468	
II Medo-Persian Beast,	199	
	3667 + 2230 = 5897.	Dan. viii.
III Grecian Beast,	303	(2300 Lunar years = 2230 Solar yrs.
	3970	
IV Roman Beast,	666	Rev. xiii. 18.
Jerusalem	4636 / 4637	captured.
The Saracen Abomination	1260	Rev. xiii. Contemporary.
	5897	

These years run in the Sacred Scale, i. e. from the middle to the middle 3377½ to 5897½, and 5897½ is our 1899¼ A. D. We shall see what we shall see, and at any rate Wisdom is justified of her children.

The Ancient Hebrew Solar Cycle.

This Solar Cycle of 15 years appears to have succeeded that of the Antediluvians in the beginning of 1722 A. M., which is 360 years before Abraham's call. It is so perfect that it supplies the days of the week for all the Biblical dates from that period, and gives the dates of the old Sabbath days (Saturday) up to the present time.

The months have 30 and 29 days alternately. The 13th or intercalary month at the end of each third year, has 34 days, except the middle intercalary period, Table i, which has 35 days. Properly only 33 days (3 times 11,) are wanted to make the lunar year of 354 days equal to the solar year of 365, but the extra six days are necessary to float the full lunar year, or motions of the moon, on with the solar period.

As an astronomical table it is unequalled. Neither the ancients nor we can alter it. There can be *no other* seventh days (Saturday) than those that are upon it, and this is the reason why it is verified by all the Biblical dates from Abraham.

Brit. Chron. Assoc.

	a.	*b.*	*c.*
1st month.	7 14 21 28	3 10 17 24	6 13 20 27
2nd "	5 12 19 26	1 8 15 22 29	4 11 18 25
3rd "	4 11 18 25	7 14 21 28	3 10 17 24
4th "	2 9 16 23	5 12 19 26	1 8 15 22 29
5th "	1 8 15 22 29	4 11 18 25	7 14 21 28
6th "	6 13 20 27	2 9 16 23	5 12 19 26
7th "	5 12 19 26	1 8 15 22 29	4 11 18 25
8th "	3 10 17 24	6 13 20 27	2 9 16 23
9th "	2 9 16 23 30	5 12 19 26	1 8 15 22 29
10th "	7 14 21 28	3 10 17 24	6 13 20 27
11th "	6 13 20 27	2 9 16 23 30	5 12 19 26
12th "	4 11 18 25	7 14 21 28	3 10 17 24
			2 9 16 23 30

	d.	*e.*	*f.*
1st month.	3 10 17 24	6 13 20 27	2 9 16 23 30
2nd "	1 8 15 22 29	4 11 18 25	7 14 21 28
3rd "	7 14 21 28	3 10 17 24	6 13 20 27
4th "	5 12 19 26	1 8 15 22 29	4 11 18 25
5th "	4 11 18 25	7 14 21 28	3 10 17 24
6th "	2 9 16 23	5 12 19 26	1 8 15 22 29
7th "	1 8 15 22 29	4 11 18 25	7 14 21 28
8th "	6 13 20 27	2 9 16 23	5 12 19 26
9th "	5 12 19 26	1 8 15 22 29	4 11 18 25
10th "	3 10 17 24	6 13 20 27	2 9 16 23
11th "	2 9 16 23 30	5 12 19 26	1 8 15 22 29
12th "	7 14 21 28	3 10 17 24	6 13 20 27
			5 12 19 26 33

	g.	*h.*	*i.*
1st month.	6 13 20 27	2 9 16 23 30	5 12 19 26
2nd "	4 11 18 25	7 14 21 28	3 10 17 24
3rd "	3 10 17 24	6 13 20 27	2 9 16 23 30
4th "	1 8 15 22 29	4 11 18 25	7 14 21 28
5th "	7 14 21 28	3 10 17 24	6 13 20 27
6th "	5 12 19 26	1 8 15 22 29	4 11 18 25
7th "	4 11 18 25	7 14 21 28	3 10 17 24
8th "	2 9 16 23	5 12 19 26	1 8 15 22 29
9th "	1 8 15 22 29	4 11 18 25	7 14 21 28
10th "	6 13 20 27	2 9 16 23	5 12 19 26
11th "	5 12 19 26	1 8 15 22 29	4 11 18 25
12th "	3 10 17 24	6 13 20 27	2 9 16 23
			1 8 15 22 29

Solar Cycle concluded.

	j.					*k.*					*l.*				
1st month.	1	8	15	22	29	4	11	18	25		7	14	21	28	
2nd "	6	13	20	27		2	9	16	23		5	12	19	26	
3rd "	5	12	19	26		1	8	15	22	29	4	11	18	25	
4th "	3	10	17	24		6	13	20	27		2	9	16	23	
5th "	2	9	16	23	30	5	12	19	26		1	8	15	22	29
6th "	7	14	21	28		3	10	17	24		6	13	20	27	
7th "	6	13	20	27		2	9	16	23	30	5	12	19	26	
8th "	4	11	18	25		7	14	21	28		3	10	17	24	
9th "	3	10	17	24		6	13	20	27		2	9	16	23	30
10th "	1	8	15	22	29	4	11	18	25		7	14	21	28	
11th "	7	14	21	28		3	10	17	24		6	13	20	27	
12th "	5	12	19	26		1	8	15	22	29	4	11	18	25	
											3	10	17	24	31

	m.					*n.*					*o.*				
1st month.	4	11	18	25		7	14	21	28		3	10	17	24	
2nd "	2	9	16	23		5	12	19	26		1	8	15	22	29
3rd "	1	8	15	22	29	4	11	18	25		7	14	21	28	
4th "	6	13	20	27		2	9	16	23		5	12	19	26	
5th "	5	12	19	26		1	8	15	22	29	4	11	18	25	
6th "	3	10	17	24		6	13	20	27		2	9	16	23	
7th "	2	9	16	23	30	5	12	19	26		1	8	15	22	29
8th "	7	14	21	28		3	10	17	24		6	13	20	27	
9th "	6	13	20	27		2	9	16	23	30	5	12	19	26	
10th "	4	11	18	25		7	14	21	28		3	10	17	24	
11th "	3	10	17	24		6	13	20	27		2	9	16	23	30
12th "	1	8	15	22	29	4	11	18	25		7	14	21	28	
											6	13	20	27	34

In using this Solar Cycle for Biblical purposes the 7th month must always be called the 1st of the year (according to Divine command, Exodus xii. 2,) from the exodus of the Israelites in the 7th month 2513, A. M., Table 1. Therefore 7th sacred month is the 1st civil month, the 8th sacred month is the 2nd civil month, and so on. The intercalary month had no number. There is no Biblical date upon it, although the dates of Scripture run through it with scientific accuracy. As a civil regulation the Jews probably thought it would show a want of obedience to mention an intercalary date, and for this reason also Moses has given us no dates for Scripture history prior to the institution of the sacred order of the months, excepting those of the flood.

How the Cycle is Proved.

1. It is astronomical, being the movements of the moon. 2. It is perpetual, and as true to-day as it was 4167 years ago, at Heber's birth. 3. The fifteen Songs of Degrees (Psalms cxx. to cxxxiv. represent the 15 years of the solar cycle. 5. A solar cycle of 15 years, but no other, will produce

the Biblical dates and periods subsequent to 1722 A. M.

How to Find the Years.

The year given in the margin of the Bible is found by subtracting the B. C. year from 4004. Thus 1491 from 4004 is 2513, A. M., the Exodus.

The following were first years of this Solar Cycle of the Ancient Hebrews, that is table *a*. By knowing this, any intervening year is found. If therefore any year wanted is not in the list, take the nearest preceding one; for example, the Israelites marched out of Egypt in the 7th civil month of 2513, as the nearest preceding year in the list is 2502, and, of course, the first on the cycle, we must count forward upon it until we arrive at 2513, which is table *l*. (Page 55).

*1722	2067	2412	2757	3102	3447	3792
1737	☞2082	2427	2772	3117	3462	3807
1752	2097	2442	2787	3132	3477	3822
1767	2112	2457	2802	*3147	3492	3837
1782	2127	2472	2817	3162	3507	3852
1797	2142	2487	2832	3177	3522	3867
1812	2157	☞2502	2847	3192	3537	3882
1827	2172	2517	*2862	3207	3552	3897
1842	2187	2532	2877	3222	3567	3912
1857	2202	2547	2892	3237	3582	3927
1872	2217	2562	2907	3252	3597	3942
1887	2232	*2577	2922	3267	3612	3957
1902	2247	2592	2937	3282	3627	3972
1917	2262	2607	2952	3297	3642	3987
1932	2277	2622	2967	3312	3657	*4002
1947	*2292	2637	2982	3327	3672	4017
1962	2307	2652	2997	3342	3687	4032
1977	2322	2667	3012	3357	3702	4047
1992	2337	2682	3027	3372	*3717	4062
*2007	2352	2697	3042	3387	3732	4077
2022	2367	2712	3057	3402	3747	4092
2037	2382	2727	3072	3417	3762	4107
2052	2397	2742	3087	*3432	3777	4122

Our 1879, A. D. began on Table *a*, 6th of 4th month, 5877. The sol. cycle and eclipses prove us 1 yr. 6 months too fast. Our 1891 A. D. began in 4th month of *m* on the Cycle.

The first 7th day of all these years was the Sabbath, and as 1722 would have been the first year of the Antediluvian sol. cycle, it is a continuation of the 7th day from Eden. The week has never been broken. The dates of all scripture history show this. It is also proved by the lunar cycle of 285 years marked*. 15 times 19 are 285.

The years of the patriarchs from Noah to Abraham—like those from Adam to Noah—are an accurate and most splendid record of solar years. This is easily proved by noticing that the lines of the eclipses they require are not broken by, them. In this way science verifies each year.

The way by which we obtain the year 2082, when Abraham left Ur (a first year of this cycle) is—

Gen.	vii.	11.	Noah was 600 years at flood,				1656 A. M.
"	xi.	10.	Arphaxad born after that ...				2 years.
"	"	12.	Salah born when Arphaxad was				35 years old.
"	"	14.	Eber	"	Salah	"	30
"	"	16.	Peleg	"	Eber	"	34
"	"	18.	Reu	"	Peleg	"	30
"	"	20.	Serug	"	Reu	"	32
"	"	22.	Nahor	"	Serug	"	30
"	"	24.	Terah	"	Nahor	"	29
"	"	32.	Terah died when he was				} 205
"	xii.	4.	Abraham was then seventy-five				}
							2082*

*Terah left the city of Ur with Abraham on 15th of 7th month, 2082, table *a*, and died in Haran at the end of the year 2082. Abraham stopped and dwelt in Haran until after this event, (Acts vii. 4). After Terah's death (and Nahor's his son ?) he left Haran in 2083 he being still 75 years old ! Gen. xi. 31. Abram went right through Palestine and kept on journeying southward to Egypt.

SELFSAME DAYS.

Table a. was 2082, when Abraham left Ur, and table l. was 2513, when the exodus took place.

The 7th months are alike in their dates of Sabbath Days, therefore the 15th of both would produce "the selfsame day" of the week (Tuesday) and date of the month. We read in Numbers xxxiii. 3 that the Israelites left Egypt on the 15th of the 1st sacred month (7th civil) thus showing in Exod. xii. 41, what Moses meant by "the *end* of the 430 years" falling then on a selfsame day.

Another selfsame day is found in Ezek. xl. 1. In chap. xxxiii. 21, the prophet says the city was smitten in the 12th year of the captivity, on the 5th day (Saturday) of 10th month. The first six months of the captivity years fell on one civil year, and the last six on the next one, as shown on the list of Captivity Years;* hence the 10th sacred (4th civil) month fell upon table b., which was 3418 A. M. Turning next to chap. xl. 1. we read that in the 25th year of the captivity, "in the beginning of the year," that is 3430, on the 10th day of the month (1st sacred), "in the 14th year after the city was smitten," the hand of the Lord was upon me. This was Thursday (See page 167, Study Number Two, and compare with 161 same Study) table *n*. Both days were Thursdays and scientific.

"In the 3d (9th civil) month, Exod. xix. 1. table l., the Israelites entered the Wilderness of Sinai on the same day, that is 1st of the month,

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* *Vide* Page 166, Study No. Two.

hence the "third day," when the Law was given, was Tuesday, the 3d day of the week. It was also the 50th day (Pentecost) after the Passover in Egypt. Pentecost means 50th.

It was just 430 years before this, no more and no less to a day (but that day a Sabbath, instead of a "selfsame day") that the Lord confirmed at Bethel, (Gen. xiii. 14–18) the unconditional promise he had made to Abraham at Sichem, (Gen. xii, 7) before his first arrival at Bethel. In the interim, *i. e.* between the two promises to Abraham, the Patriarch had wended his way slowly down to Egypt (Gen. xii. 9), had met with his adventure there, (Gen. xii. 10–19), had been hastily dismissed, and thereupon had hurried back to his starting point (Gen. xii. 10; xiii., 1–18), in time to celebrate the second Pentecost of his own exit from Ur. Not that he necessarily knew it, as Moses did, by any such term, or custom, but the fact remains the same, and the more important one, that "the Law" was thus "430 years afterwards," as Saint Paul claims (Gal. iii. 17) even to the selfsame day of the year and month, though not of the week. In the year of the Crucifixion, 4029 A. M., this day of Pentecost, the anniversary of the giving of "the Law," fell on Friday, *i. e.* fifty days after the actual Jewish Feast of the Passover! (Of course not on Sunday, which was fifty days after the *Resurrection*, and of which there is no chronological type among the Jewish feasts!)

Our Lord was born at the end of the 3d *civil*

month, in 3996, table j, answering to our December. and actually on the 25th.

The common Christian Era began with the 4th month of 4000, table n, which was year 1, A. D. It ought to have started with 4001, then 4002 would have been our 2, and so on. Owing to this blunder our years are 1 before A. M.

The Crucifixion was Thursday, 14th of 7th civil (1st sacred) month, table m, 4029, A. M., or 30 A. D. The special passover kept by the Lord and his disciples was that of the *accurate astronomical moon*. It was prepared Wednesday afternoon 13th, *i. e.* before its sunset "ending." It was eaten on Thursday evening, 14th, *i. e.* after the sunset "beginning" of that day which was the day of the Preparation before the *Jewish* Feast day. The latter followed the mandate of the Sanhedrim who went by the *Phasis* of the Moon, and thus were one day late.*

The 15th, Friday, was this Feast day—or High day of Holy convocation, and during it the Saviour was in the Grave—the whole of it—the modern and western mistake if not pious fraud—of Good *Friday* to the contrary notwithstanding. The 16th

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* This often happened in Jewish History (*vide* Josephus). We have verified the work of Rev. J. K. Aldrich "The Day of Our Saviour's Crucifixion," and have independent evidence thereon to offer in due time. In the meanwhile we recommend his work to all of our Subscribers, and have made arrangements to furnish copies from this office (cloth 12 mo. 262 pp., $1.50).

was Saturday, old Sabbath, and on the 17th, (Sunday) after the first twelve hours of its "evening" were over, the Lord arose. This was resurrection day —the First or Lord's Day, but Sunday; thus "as it is written" he was "*three days and three nights in the grave*" and arose "*on* the third day!" Amen.

The rich cluster of dates beginning, Acts xx. 6, are 4058, or 59 A. D. table l. See Paul's Journey.

Table k, 2d of 7th civil month (1st sacred) is the date of Luke vi. 1, and should have been translated "The Sabbath, the 2d day of the 1st month."

The Task Before Us.

Having now presented the general outline of the *true* Chronology, and illustrated its employment by citing against it a few Biblical dates and references, we next propose to demonstrate its *Astronomical* accuracy, and at the same time to vindicate the Mosaic account of the DELUGE as a Fact capable of sustaining the most searching scrutiny. We take this particular subject advisedly and in the same spirit which led us to investigate the accounts of Joshua's Long Day and of the Dial of Ahaz.

But shall a man plead for the Almighty? or a son of man come forward as his counsel? God forbid! It is not in such premises that we presume to utter parables, but rather at the Bar of human doubt do we appear, and in these last and hurrying moments of the latter days—so like to those of

Noah, as it was written they should be—we have a few words with the jury who unwittingly are trying their own case—we would therefore plead with them, and for themselves,—and as a counsel suddenly enriched by a discovery of "new evidence" answering to the statue definition of the "best," we demand that the whole case be reopened ere it is too late.

THE FACT OF HISTORY;

OR

THE DELUGE CRITICALLY EXAMINED.

PART III.

THE SCIENTIFIC SPIKE.

THE RECORD.

"And the Lord shut him in."

Gen. vii. 19.

QUERY.

Who let him out?

THE SCIENTIFIC SPIKE.

THE "Spike" with which in the present Study we undertake to nail Noah's Ark to Ararat or Error, is that of *Astronomical Chronology*, and it remains to be seen whether the nail substantiates the Mosaic account or not. If it does, it is an unanswerable argument of credibility; if not, the spike must remain until withdrawn, and must be drawn or replaced by a better one to save the Bible.

Now the argument is briefly this:—Either Noah, as reported by Moses, is *correct* as to his dates when scrutinized by the closest modern astronomy possible, or he is *not*.

If he *is* correct, then his knowledge of the "absolute" value of the year, was at least equal to our own, which is contrary to modern scientific belief, since the whole history of Secular Astronomy is an argument in favor of growth in accuracy from the most ancient times to our own. Per contrary, if Moses is not correct, then he was not inspired, and the Story of Sinai becomes equally without authority, to any fair minded man, as that of the Flood.

Now we accept the issue as here stated, and maintain that Moses WAS correct, far beyond "seconds of time" even indeed, to absolute accuracy, and are prepared to argue the point. And if we mistake

not, the investigation will lead us to most remarkable results if our premises and conclusions shall have correctly realized the verity of Inspiration.

For to such as think deeply and investigate nature with logical consistency, nothing is more certain than that an absolute truth firmly grasped is the germinal point of an infinity of others, and that what man in common parlance calls "coincidence," is really the voice of natural law darkly understood.

Turn we now to Genesis, according to the Hebrew version of the Bible now in the hands of the Christian world, and selected among other versions because: *first*, it is by general censensus the most correct; *second*, it is the most familiarly at hand; *third*, it is naturally reasonable to suppose that *if* its source *be* inspiration, then the Power that holds and guides the destiny of Man, has seen to it that the version of the Scripture, closest at hand to the most civilized part of humanity, is the correct one in its chief facts and data.

Now it is easy to determine the absolute dates of the Flood from beginning to end, from this version; the which, as to its commencement and end Moses states as follows:

Gen.	I.	27.	Adam was born in Chronological year. i. e., A. M.							0
"	V.	3.	When	Adam	was	130	years old	Seth	was born.	130
"	V.	6.	"	Seth	"	105	"	Enos	"	235
"	V.	9.	"	Enos	"	90	"	Cainan	"	325
"	V.	12.	"	Cainan	"	70	"	Mahalaleel	"	395
"	V.	15.	"	Mahalaleel	"	65	"	Jared	"	460
"	V.	18.	"	Jared	"	162	"	Enoch	"	622
"	V.	21.	"	Enoch	"	65	"	Methuselah	"	687
"	V.	25.	"	Methuselah	"	187	"	Lamech	"	874
"	V.	28.	"	Lamech	"	182	"	Noah	"	1056
"	VII.	6.	"	Noah	"	600	"	The Flood of waters was upon the Earth.		1656

Hence, the year 1656 A. M. was spent in the Ark, as any one may see by carefully examining the details of the account as given by Moses.

For the Flood purports to have lasted exactly a year as to the confinement in the Ark, and this not only a true Solar year as to duration, but by this calculation, it proves itself to have been the "*absolute*" one from the instant of its Astronomical beginning, to its equally Astronomical termination —as we shall show.

But the Mosaic account is explicit as to the date of the final day (of 24 hours duration) spent in the Ark (Gen. viii. 14) where we learn that "in the second month, on the twenty-seventh day of the month, was the earth dried," and verse 13 shows this was in the so-called "601st year," of Noah's life (compare Gen. vii. 11).

Now at some time on the *next* day, and at some suitable hour, Noah and his family (v. 15, 16, etc.), left the ark, and at this *moment* the solar year ended, *i. e.* 1656 A. M. (which astronomically was 1657. Since we assigned Adam's birth to the year 0, which at its close was the astronomical *first* year of mundane existence, *i. e.* of *his* existence). And this next day was the 28th day of the 2d month of Noah's 601st year, or as we have interpreted the meaning, of the very last *instant* of the 1657th solar year.

Let us therefore see if this plain, modern, interpretation of common parlance is accurately correct or not.

In order to accomplish the first step of this Highest Criticism we must be certain of what we moderns mean by the absolute length of the mean solar year.

Now looking through astronomies and encyclopedias we find that this desideratum, to wit; the length of the mean solar year, is one of the least settled facts of modern science. However, to the best of our research, we find some twenty diverse values, no two agreeing (!) of this astronomical element, and tabulate them as follows:—

THE LENGTH OF THE YEAR (i. e. MEAN SOLAR YEAR).

Date.	Authority.				Days.	Hrs.	Mins.	Seconds.
1475 + B.C.	**Moses. (Noah.)**				**365**	**5**	**48**	**50.885**
	Ancient Egyptian,				365	0	0	0.
	Euctemon and Meton,				365	6	18	57.
	Calippus, etc.,				365	6	0	0.
	Hipparchus,				365	5	55	12.
	Hindu,				365	5	50	30.
	Albategnius,				365	5	46	24.
1252	Alphonsine Tables,				365	5	49	16.
	Walther,			□	365	5	48	50.
1543	Copernicus,		○		365	5	49	6.
1602	Tycho Brahe,	×	○	□	365	5	48	45.33
	Kepler,	×	○	□	365	5	48	57.6
1743	J. Cassini,	×	○	□	365	5	48	52.4
	Flamsteed,	×	○	□	365	5	48	57.5
	Halley,	×	○	□	365	5	48	54.8
	La Caille,	×	○	□	365	5	48	49.
	Delambre,	×	○	□	365	5	48	51.6
	La Place,	×	○	□	365	5	48	49.7
	Bessel,	×	○	□	365	5	48	47.8
1867	Chambers,	×	○	□	365	5	48	49.65
	Dr. Dick,	×	○	□	365	5	48	51.

Now the above, is, to this day, the very best array

of data afforded by modern science upon this most important fact, the length of the Mean Solar Year; and, as the basis of a critical scrutiny of Moses' Chronology, is not confident of accuracy beyond the third degree, or "minutes," since no two of these authorities agree as to all four degrees, or days, hours, minutes, *and seconds!*

What, therefore, is the modern basis upon which to proceed further? This is an essential query, since an error of a single second in a year will make 1657s. in the duration assigned from Adam to the exit from the Ark, or of 27m. 37s. an error which we do not believe Moses dared to make! and yet within this limit of variation, + or —, no astronomer on earth can positively convict the Scriptures of error.

However, as we must select a value which shall satisfy the modern College down to *their own limit!* we shall proceed as follows.

1st Approximation: The average of the whole twenty values given above is 365d. 4h. 31m. 15.7s. This may of course be rejected after the days, which alone agree with the undoubtedly correct number.

2d Approximation: The average of the last 19 values, (*i. e.* of all but the undoubtedly incorrect ancient Egyptian value) is 365d. 5h. 17m. 15.7s. which is also rejected beyond the minutes. The failure to accord beyond this point is undoubtedly due to the far too great values of Meton and Calippus.

Third Approximation: The average of the 17, (*i. e.* all) that agree as to Days and Hours, as fixed by the above approximations, and which is accepted to include minutes, since it accords with at least twelve authorities therein, is 365d. 5h. 48m. 22.74s.

Fourth Approximation: The average of those (*i. e.* 12) which agree as to Days, Hours, and Minutes, the which are in accord with the third approximation as to those several elements is 365d. 5h. 48m. 51.35s.

Now as to this final approximation we are still left in natural doubt as to the exact number of *seconds*, for no one of the authorities agree with the seconds as resulting from this approximation, nor do any two of them agree as to a value among themselves.

It is thus clear that so-called "Modern Science" is not yet sure of the year value beyond minutes. However it is reasonable to infer, from the above and final approximation, that the value in seconds, to be added to 365d. 5h. and 48m., will *not* eventually vary, to the amount of one full second from the number assigned in this approximation, to wit: 51.35s.

That is we may be almost confident that the "seconds" value will lie somewhere between 50.35s and 52.35s; and, moreover, from an inspection of the "seconds" value as resulting from the *Third* approximation, which is considerably less than 51.-

35s., we may, with equal justice, conclude that the true value will be less than 51.35s., rather than greater.

Now we must settle upon some "seconds" value, even for an approximate test of Mosaic accuracy, and therefore, for this purpose, shall take the year to be, in its absolute Mean Solar length, as follows;

365 Days, 5 Hours, 48 Minutes, 50.885 Seconds.

This value, it will be noticed, is *within* our limit of "1 second," as assigned by the Fourth approximation, and leans toward the lower value, as indicated by Approximation Three. That is, it is .473 of a second less than the central point of the closest approximation we have been able to make, and is also in the direction indicated by the trend of the latest Astronomical calculations.

Now it is but just to state here that the value taken is *not* an approximation, nor has it been assumed arbitrarily, nor, in any sense of the word, in view of results we are aiming at. This value of the mean year is an absolutely Scientific one, is *not* our own, has resulted from a close consideration of certain mathematical principles *entirely independent from any* which have governed in the deduction of the above tabulated twenty "authorities," and as such is entitled to the peculiar weight which we accord to it.

As far as individual "authorities" are concerned, Modern Science cannot with any confidence or show of reason, pronounce it either too small or too

great; and so far as approximations are concerned it is well within the most reliable limits which may be assigned.

Inspection, moreover, will show that it lies within .115 seconds of Dr. Dick's value, the which latter would probably have come still closer thereto had the doctor's decimals been carried out some three places further.

For the present, however, I shall content myself by stating my reasons for accepting the Mean Solar year value at 365d. 5h. 48m. 50.885s. in the following logograph: *

roitradsiotoistldoolootstrsastrcrloplteoor.

And I assert here, that I do not believe this value is in error in Seconds, Thirds, or Fourths, and that I am prepared in due time to give my reasons as conveyed in the above enigma. (*Vide* Chambers' Astronomy, Book I. Saturn, Page 124.)

In the meanwhile it is so close to those of Walther, Delambre, La Place, and Chambers, that Modern Science cannot fairly criticise my choice, nor, inveigh against my right to make it.

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* 4,777,773, We repeat this enigma or logograph (in an alphabet which is concealed in the pages of this Study), to wit:—Appendix p.

And will present the first person who solves it with a complete set of all the volumes advertised herein, that is with the First and Second Series of Our Race, (8 Studies) Yale Mil. Lec.. Strategos, An Important Question, Facts, Fancies, Legends, and Lore of Nativity, Instruction in Guard Duty, and the Laws of Athletics For the Author Our Race Publishing Company.

Our line of investigation therefore confines itself as follows: After the *end* (*i. e.* final instant) of 1657 Astronomical "Mean Solar years" after Creation's first instant, and at the beginning of the 1658th or successive year of similar value, *i. e.* at its new year's instant, Noah, being "600 years old," and in the 28th day of the second month of his 601st year, left the Ark.

Now, no matter what his Calendric Method was, will it accord and satisfy this statement? We claim it does *i. e.* that his Chronology is "the truth, the whole truth, and nothing but the truth."

But ere we proceed let it be premised that just as we, his descendants, record our years of life, so Noah, our lineal ancestor, also recorded his. For instance, one becomes "21 years old," on a certain date of the year as given in "the almanac." We habitually call that year our 21st, we say during its continuance that we are "21 years old," we continue to call ourselves "of age," until we are 22 years old, and yet all the time we are "*in* our 22d year."

So Noah was "600 years old" in 1656 A. M. or in the 1657th Astronomical year from creation, and yet, he, being still "600 years old," but "*in* his 601st *year*," was calendrically correct when he tells us that the earth "was dry" on the 27th day of the 2d month of 1657 A. M.

The very dates given in the Bible for the *beginning* of the Flood—to wit:

"In the six hundredth year of Noah's life, in the

second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened "—

And for the *end* of the Flood—to wit:

"And it came to pass in the six hundred and first year * * * and in the second month on the seven and twentieth day of the month was the earth dried."

Indicate upon their face that Moses had a *system* of Chronology, that the sequence was the same as the one followed throughout his writings and was the one in actual use by those to whom he wrote.

The first references to this calendar are found in the first chapter of Genesis where the first seven *week*-days of "time" are specifically mentioned. The years of the Genealogies begin with this first week of the first month and, so far as years are concerned, run down without a lapse to Noah's 600th and 601st years.* Hence it is plain, as Noah's 600th year was the year 1656 A. M. *i. e.* of "the Genealogies," and his 601st year, the year 1657 A. M., that we may test his accuracy, if we have the patience to do so, by counting even the days, arranging them in weeks and months, and then studying the fitness of the result.

As we have already shown this has been accomplished by the British Chronological Association in so far as the general calendar is concerned, and we

* And of course beyond, but down to these dates alone concern our present Study.

are about to verify their work upon an independent line.

It is not sufficient to show that Moses had a system, and a consistent system, in so far as his own writings are concerned, but it is essential that this system shall be proved to be the true, and only accurate system.

Chronology was Civil from Adam to Moses. Noah's dates are therefore to be found upon the Civil Calendar. If the Flood had occurred after the VIIth month of the year 2513 A. M. (date of the Exodus) we should expect to find them upon the Sacred Calendar.*

Now it is a far simpler thing to test Noah's accuracy than a superficial reading of the Flood-account at first suggests. The process is as follows:

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*All the dates in the Bible subsequent to the Exodus, are to be found upon the Sacred Scale only; *i. e.* upon the Calendar which begins at the New Moon of the Spring Equinox, rather than upon the one which commences at New Moon of the Autumnal Equinox. Nevertheless the Secular Chronologist must keep to the Civil Calenkar, and because it was the original one (and is therefore the Backbone of History) and because the Hebrews themselves used both, although the Bible, a Sacred volume, naturally recognizes only the Sacred Scale. The VII month being that in which the Israelites left Egypt, it begins the Sacred year and is called the 1st month. In this way the 12th Civil is the 6th Sacred, and the 1st Civil the 7th Sacred Month. Example Dan. x. 4; "24th day of 1st month" was the Sabbath day, the 24th of the 7th Civil month of the year 3470 A. M.

For the New Testament dates, the Crucifixion was upon Thursday the 14th of Nisan, *i.e.* the 1st sacred or 7th civil month of the 13th year of the Hebrew Cycle, it being 4029 A. M., or 30 A. D., by the common Era. His body was placed in the tomb before sundown on that day, remained there Friday, Saturday, and until very early "in the morning" on Sunday, which was the first Lord's Day.

Noah kept Lunar time. This is not only manifest on the face of the record, but agrees with the constant practice of the Hebrew branch of his descendants, who were its natural and direct inheritors. In other words, Moses, who established the later Hebrew system, carries it systematically back to Creation, thus spanning the Flood, whose dates must therefore agree with the demands of accurate astronomy if they are correct.

Upon the basis, therefore, that the Antediluvian Calendar if accurate, was conducted upon as sound principles as we of modern days could have conducted it ourselves, and limited as to the special methods of intercalation which we know Moses instituted, let us examine the Ancient Hebrew Lunar Calendar, as adjusted to keep mean solar time.

In the first place we must accord an absolute prominence to the septenary sequence of the days. This was in no wise to be broken or ruptured. The Seventh Day was sanctified and made holy by the Almighty in the first week of time. Hence whatever system the Ancients had, it never lost sight of the Sabbath.

"Those who reject the Mosaic recital will be at a loss," as Delambre remarks, "to assign to it (*i. e.* the week) an origin, having much semblance of probability." (Brit. Ency.)

Naturally therefore, as we are about to test the accuracy of Moses upon his own premises we must accord the first degree of prominence to the con-

dition that the succession of 7th Days shall not be interfered with in any scheme of Soli-Lunar Chronology which we may be led to believe was possibly used.

But as Moses kept Lunar time, and yet endeavored to rectify it to Solar time, at stated intervals, let us quote what the British Encyclopedia considers the difficulty he had to face. Referring to Lunar Chronology or to the length of a lunation as a measure of duration the Encyclopedia Britannica says:

It is "so obviously ill-adapted to the computation of *time*, that, excepting* the Modern Jews and Mohammedans, almost all nations who have regulated their months by the moon, have employed some method of intercalation by means of which the beginning of the year is set and at nearly the same fixed place in the seasons."

CYCLE A.

Now if Moses undertook this difficult task of keeping time by the moon, using 12 lunations of alternately 30 and 29 days each for his Lunar year, as he taught his followers to do, and if this system was carried by him back to Creation then his lunar year consisted regularly of 354 days, and ended

* We fail to see the force of the exception as to the Modern Jews who still intercalate. The Mohammedans, however, do not. Here is just where Mohammed shows *his* cloven foot, for his method not being scientific could not have been *Divine!*

short of true solar (mean) time by 365.24225610 etc. — 354 = 11.24225561021 etc. days.

Hence, as our primary condition is that the Septinary period of the *week* shall not be broken, these 11 and a fraction days "waited," and at the end of two years were 22 and a fraction; and so on they waited from year to year, until as to the whole number of days they were an even seven, or multiple of 7, at the termination of some particular year.

This occurs first at the 7th year's termination, 6 a. m. when $354 \times 7 = 2478$, and $7 \times 11 = 77$ *i. e.*, 11 weeks. At this point, therefore, 77 days could have been intercalated, without disturbing the septinary sequence of the days.

Such an addition to the 7 lunar years would approximately adjust the calendar to solar time. Thus, $2478 + 77 = 2555 = 365$ weeks! And a new 7-year cycle could recommence in "self-same" order.

But, in the meantime, the perpetual "excess" of .24225561021 + days (a decimal of persistent and incommensurable value) would have been growing, by constant additions of itself, from year to year, no part of which is contained in the 77 days intercalated.

Cycle B.

Now in 203 years this amounts to 49.17788886263 etc. days; hence, as 49 days = 7 weeks, another special intercalation could be effected.

Of course, in the meantime the 77-day intercalations have been regularly proceeding.

Now the Calendar bears internal evidence that these 49 days were intercalated at seven separate and subordinate periods, one week being added at the end of each. We give an example below of these subordinate periods, and it is to be noted that just as seven years (the Cycle A) may be termed a "week of years," so 203 years or 29 cycles "A" may be termed a "month of Septenary Cycles."

Cycle "B."				A.M.	Astro.	Intercalate.
				0		
1. 4 × 7 years	= 28 years,	brings us to		27 or	28.	7 extra days
2. 4 × 7 "	= 28	"	"	55 "	56.	7 "
3. 4 × 7 "	= 28	"	"	83 "	84.	7 "
4. 4 × 7 "	= 28	"	"	111 "	112.	7 "
5. 4 × 7 "	= 28	"	"	139 "	140.	7 "
6. 4 × 7 "	= 28	"	"	167 "	168.	7 "
7. 5 × 7 "	= 35	"	"	202 "	203.	7 "
29 × 7 "	= 203	"	"	202	203.	49 "

We have designated Cycle "B" as a "month of Cycles A," but it is also manifest that it may be regarded as subdivided into 6 "days" of 28 years each, and a final or Sabbatic day of 35 years. From this standpoint it is also a "week" of a still higher order. And it may now be understood how naturally Daniel, giving himself to know the "times and seasons," and couching his predictions in apparently occult terms, was in reality dealing—with a systematic sequence, not at all unintelligible to such as understood the Calendar.

Cycle C.

But to continue our investigation: Let us suppose that the first Cycle "B" has terminated. There will then have been "scored off" on the Calendar 203 Lunar years of 354 days each, 29 intercalations of 77 days each, and 7 special intercalations of 7 days each, and there will remain, as a terminal excess, 17788886263 etc. days, which will represent the growth of the unprovided for difference of Solar and Lunar time during 203 absolutely accurate mean solar years. That is, as we are still keeping Lunar time, and must recommence our Cycles "A" and "B" at the sundown which completes the last intercalation, we will recommence our count .17788886263 etc. days too soon!

Now, from the very nature of the case, the growth of our fractional excess is *interminable*, and nothing short of absolute accuracy will keep our record straight. The termination of every additional Cycle "B" will throw us still further *ahead* of true Solar time, and we must provide for its correction. Hence the necessity of a Cycle "C."

It requires but a very simple solution of an elementary problem to determine the length of this new cycle; for if at the final intercalation for Cycle "B," there remains an excess of .17788886263 etc. days unprovided for, it follows that it will need 40 such cycles to bring this "excess" up to even a single week. Thus (.17788886263 etc.) $\times$ 40 = 7.11555450520 etc.

Therefore, as 40 times 203 is 8120, at the end of 8120 years, or a Cycle "C," we may intercalate an extraordinary week, and would then, if our system had been rigidly kept from Creation, be ahead of mean absolute solar time but .1155545052O days. This "excess" represents a growth of .000014230794 etc. of a day per year, or indicates that it will be 100,000 years before the remnant will be more than 1.4230794 etc. days! And so the process may be continued *ad infinitum*. But we shall not at present consider it beyond Cycle "C," which from its dominant divisor 40, may be termed a Period of Rest.

Now it is manifest that Noah and Moses, in so far as *Deluge* dates are concerned, did not have to take any cycles of a higher degree than Cycles "A" and "B" into consideration. For the primary Cycle "C" was not one-third exhausted when the Flood year came. Nevertheless, his Chronology must have included the "roots" of this excess or it was not "perfect," the which term we use in a sense similar to *Divine*, and his *dates* will unerringly reveal to us whether it did so or not.

The Calendric System.

Finally, it matters not, as to the outcome of our discussion, whether his system of intercalation was exactly what we have described as possible or not, so long as the dates of Moses shall prove themselves to have been kept accurately *Solar*.

But that it was this very method, and founded upon the true value of the mean solar year the climax of our studies will clearly establish. We may now recapitulate our data as follows.

Cycle "A." = 7 Lunar years,
and at its expiration an intercalation of 77 days
Cycle "B" = 203 Lunar years,
and at its 7 Subordinate expirations, intercalate 7 days, or in all, 49 days
Cycle "C" = 8120 Lunar years,
and at its expiration an intercalation of 7 days.
&c. &c. &c. &c.

Final excess at end of Primary Cycle "C" .1155450520 etc. days.

It is to be noted that these cycles are simultaneous, not successive, but are all at work at once!

Let us now apply this rigid test, the very best that modern science can put, to Noah's calendar, *i. e.*, his ordinary Lunar Calendar or "almanac," and see if it agrees, as to its dates, with what modern hypercriticism demands of it.

Solar year 1657 (*i. e.*, as to Astronomical duration from Creation) the year of the Flood from its beginning, to its final instant, and all of which year was spent inside of the Ark, falls in the middle of the 237th Cycle "A."

In other words, 236 complete 7-year Lunar Cycles were ended and fully intercalated at the termination of Astronomical year 1652, and in the 237th Cycle "A" there were five lunar years, to wit: 1653, 1654, 1655, 1656, and 1657, in order to bring us down to Exit-day.

It is also clear that as 203 will divide 8 times into 1657 and leave 33 as a remainder, there were 8 complete Cycles "B" from creation to 1624, and one-seventh of a Cycle "B" from 1625 to 1652 (both included *i. e.*, 28 years) and the five years 1653, 1654, 1655, 1656 and 1657 left, and for which intercalation was due.

Now down to 1652 the Calendar must have been complete, *i. e.*, fully "scored off," and accurately intercalated.

But none of the intercalations *could* have taken place for these five subsequent years, because they were *not due* until the *end* of the Cycle "A" *in which* 1657 falls!

Hence, if Noah was correct, we must expect to find his Lunar dates ahead of Solar time by just the amount of intercalation which was proportionately due upon every Cycle at the moment of exit—*and this is exactly what we do find!*

Demonstration, Part I.

	Days.
(*a.*) Down to and including sunset, or the termination of the last day spent in the Ark (Gen. viii. 14.) there had been as we have shown 1657 complete Lunar years of Chronology. These make 236 full 7-year Cycles "A" and leave 5 years to be considered later. Hence 236 × 7 = 1652 Lunar years at 354 days each, - - -	=584,808
Carried forward,	584,808

	Days.
Brought forward,	584,808
(*b.*) 1652 Lunar years intercalated at 11 days each, or 236 Cycles "A" at 77 days each to fetch them so near as possible in accord with mean Solar time, and still preserve the sacred sequence of the week demand, - - - - - - - =	18,172
(*c.*) Eight Cycles "B", (*i. e.* 8 (29 × 7) or 1624, which therefore brings us down to Astronomical year 1624 inclusive, and for each of which Cycles we must intercalate 49 days or 7 weeks,) demand, - - - =	392
(*d.*) One seventh of a Cycle "B", *i. e.* 28 years = 4 × 7 years, since as we have shown this Cycle regarded as a "week" had its seven separate intercalations at the end of each of its "days," brings us to 1652, and thus requires the intercalation of an additional week, which Noah therefore must have scored off. Hence add therefore this special intercalation, - - - - =	7

(*e.*) The total number of days, from "Evening to Morning" (*i. e.* from sunset *via* midnight to sunrise, and from sunrise *via* high noon to sunset again), and each of 24 mean Solar hours duration, scored off by

Carried forward,	603,379

DAYS.

Brought forward, 603,379

Noah and his ancestors from Creation down to the last day of 1652 inclusive. No more could have been, and this number must have been, as the climax of our calculation fully demonstrates is therefore, - - =603,379

There remain now to be considered the five (5) Lunar years, 1653, 1654, 1655, 1656, and 1657, in the unintercalated Cycle "A" which contained the Flood, and which years terminate at, and include, the last Solar day spent in the Ark.

DEMONSTRATION CONTINUED. PART II.

(*f.*) Already accounted for, and therefore brought forward as past time (see *e.* above.) - - - - - - - =603,379

(*g.*) Add now five Lunar years, to wit: 1653, 1654, 1655, 1656, and 1657 at 354 days each = 1,770

(*h.*) Add now Noah's own date of the "last day" spent *in* the Ark (Gen. viii. 14), noting that as the 1st Lunar month consisted of 30 days, and this specified day was the 27th of the 2d month, it must have been the 57th day of a new Lunar year, by

Carried forward, 605,149

	Days.
Brought forward,	605,149
which amount Lunar time was therefore, at its close, ahead of the true Solar record! =	57

(*i.*) Total number of Sunsets, from Creation to that which ushered in the last full day spent in the Ark, the which last full day is herein included, and in its last instant it being itself the 57th day, and representing, *ipso facto*, the amount of intercalation then due, so far as whole days are concerned, - - - - - - =605,206

At this instant mean Sunset occurred (our mean 6 o'clock p. m. as it was at the Autumnal Equinox, the Universal New Year date of the Ancients and the only Scientific one,) and the 605,206 days from Creation were complete, and a new one trembling upon the horizon.

Now before we proceed further in our investigation of this consummately accurate record let us examine the number 605,206. It is first to be noted that it is exactly divisible by 7, giving the complete quotient 86458. This shows that the 57th day of the Lunar year under consideration was a Sabbath day, and that a complete number of "weeks" were *over*.

Now the exit took place after this 57th day was ended, and therefore in the 605207th day from Creation, which was therefore a First day of the

new week, or the 58th day of the new Lunar year then running, and running be it remembered *in lieu* of intercalation!

Now Noah's record gives us the date only as to whole days, and it is correct, because our 605206th day, as per modern requirement, agrees with Noah's, and his 605207th, or day of exit includes *our* most exacting fractional excess, and at some time after sunset, or after the new week, and day commenced Noah left the ark with his family.

Query.

Was he on time? That is, was he absolutely instantaneous with the moment of true Solar new year?

We believe he was, and our reasons are as follows: First. He is so wonderfully accurate as to days, a thing which only such a scrutinizing calculation as the one we have been through can possibly demonstrate, that it requires no additional surprise to find him accurate to the hour, and minute, and second. The story claims to be "*inspired*," and thus far it has justified its claim, in that modern science is impotent to account for even the foregoing degree of minute exactness, nor did it ever dream of it to the point of even testing it. So completely has this story of the Deluge been regarded as a mere "legend," or at best as true only in broad outlines, that any idea of its being accurate as to all of its astronomical features does not seem to have seriously suggested itself to any one. The fact is

modern thought seems to scout the very possibility of the antediluvians possessing any knowledge which would bear the test of scientific scrutiny. Away with the blasphemy that *such* "time keepers" were a "shivering set of skin clad fish mongers, dwelling in caves and with 'the missing link' for their unknown ancestor!"

Second. Upon ordinary common sense principles it is unreasonable to suppose that having remained confined in the Ark 365 full days, the which terminated at *night fall*, Noah would have attempted the exit, which was to usher in such arduous labors as the unfreighting of his Ark *at such a time!* He could only have commenced it to have had darkness interfere, since not even "*moonlight*" would have favored him long.

Third. Upon the other hand, it is naturally reasonable that he would have left the Ark so *early as possible* in what we would call the next day, *i. e.* around about the "dawn" of what we would call Sunday morning, but what to him would be merely some hours after the first day of the week had begun, and that a *working* day!

Fourth and finally. But the Almighty himself had a *dominant* part to play as to this moment of exit, and not only upon general principles, (which, during a fair consideration of the record we must carefully allow,) would certainly have been accurate, but upon the special consistency of the account itself, did take this matter into his own Hands.

The Door-Keeper!

Our reasons for announcing this *internal agreement of the account* with our present claim that God did ordain the moment of exit to agree with absolute Astronomical requirements are as follows:

(*a.*) If Jehovah had aught to do with it, then a philosophical estimate of Him who is accuracy itself, and who had wound up the Cycles in the Beginning, demands that He would have perceived, and seen to the full fitness of harmony, equally with us his creatures who expect it. And it is certain, were this harmony lacking, that sooner or later it would be lifted up against the record as conclusive evidence that it *was not*, and *could* not be, Divine!

(*b.*) Genesis viii. 15, 16 (since we are dealing with the consistency and agreement of the Record itself), implies that Noah *waited* until directed by God himself to go out, and that God *did* speak "unto Noah, saying, Go forth of the Ark, thou, and thy wife, and thy sons, and thy sons' wives with thee."

(*c.*) And superlatively, from the present standpoint of our reasoning, verse 16, chapter vii, implies that Noah *could* not go out, under any circumstances, until "the Lord," who "shut him in,"—*saw fit to let him out!*

Now, throughout this remarkable story, (and whose internal consistency is absolutely beyond cavil), it is noticeable that Noah had no control over the "door" of the Ark. Beyond its original

construction, as a necessary part of the Architecture, his powers did not extend. It was God who "SHUT him in," and what God hath closed none but God can open, if there be logic left in human reason.

Hence (viii. 5) Noah "sees" the tops of the mountains (of Ararat) at length, through the window; later he "opens" the window (viii. 6); still later he commences to demolish the "covering" (roof) of the ark (viii. 13), 62½ feet above the ground, and with it (according to the general impression of such as have studied this subject deeply, and who certainly have a better right to instruct than those who have no knowledge as to the collateral evidence, traditions, etc.), and with it, we repeat, probably the window itself,—a "skylight," we believe, and a part of the covering, was also removed!

But never a word about the "*door*." And *naturally* none, in view of Chapter vii. 16!

Now Noah as naturally did not clamber down the 62½ feet high *outsides* of the Ark, and land amid the wreck and debris of the covering! All that he had with him waited till the door was opened, and through it, in a due and orderly manner, the exit took place.

Therefore, it is logically necessary, we having undertaken to force this discussion to its legitimate and accurate issue upon the Mosaic premises, to pursue the matter still further than the sunset-anniversary beginning of the 605207th day to which

we have traced Noah's calendar, and find out at what absolute moment he would have gone out if God opened the Ark and enabled him to do so "on time!"

And, thereafter, we may judge whether it was; as to human ideas of fitness and convenience, *in harmony* with what he, Noah, had to accomplish thereafter, and whether the hour which science shall demand for the exit was a more suitable one than that of deepening nightfall.

But first let us proceed with the main body of our

DEMONSTRATION. PART III.

	DAYS.
(*i.*) Time already accounted for and brought down *to* the Sunset beginning of the week day of Exit was, - - -	605206.
(*k.*) The unknown part of the next or 605-207th day spent in the Ark, and necessary to make the moment of exit agree exactly, so far as modern science can determine with absolute Solar instant, (and in which $\frac{d.}{m.}$ is a fractional part of a day expressed in hours, minutes, seconds, and parts of seconds is - - - - - - -	$= \frac{d.}{m.}$
(*l.*) Total time between Creation's primeval Sunset, according to the Calendar, and Noah's moment of exit from the ark, after Sunset in the 605207th day and before that day had ended, - - -	$=605206.\frac{d.}{m.}$

Now, to determine the Scientific value of $\frac{d}{m}$, and thence the hour and moment of exit, so as to pronounce upon its fitness let us return to a consideration of the principles upon which the Antediluvian Calendar has demonstrated (by its own internal evidence and agreement with Noah's dates), that it was based.

Demonstration. Part IV.

(*m.*) Since the yearly excess has been shown to be, as to the smaller Cycle, ("A"), the decimal part of a day .24225610621 + etc., and since we have seen that this led to a Cycle "B" at the end of which (203 years) the excess amounted to 49 whole days and .17788886263 etc. parts of a day, and since between the Primeval Sunset, and that of the 605207th day there were 8, and $\frac{33}{203}$ds of a Cycle "B," therefore, it follows that there must have been $8\frac{33}{203}$ times 49.17788886263 etc. days to be accounted for, either by intercalation upon the basis of Cycles "A" and "B," or else left unintercalated, and, therefore, involved in the Solar time of the true moment of exit, as recorded.

Now (49.17788886263 etc.) × $8\frac{33}{203}$	=	401.4175
(*n.*) But from this we must deduct 392 + 7 = 399 days already intercalated, and accounted for as per c, and d, Part I, of this Demonstration	—	399.

(*o.*) which leaves, as the quantity to which this "excess" had grown by that time and sunset. - - - - = 2.4175

(*p.*) Now the amount of intercalation due at the end of 5 years so far as Cycle "A" is concerned is 5 × 11 days (*i. e*, for 1653, 1654, 1655, 1656, 1657,) = 55.

(*q.*) which added to the above general excess, gives us the absolute moment of Exit after the new Lunar year began, so far as Noah's Calendar is concerned, *i. e.*, - - - - = 57.4175

(*r.*) But from this quantity we must deduct the full number of complete days expressed in Noah's last date of a full day spent in the ark, to wit −57.

(*s.*) which, therefore, leaves the time Noah must have been forced to wait in the ark, after sunset, ere he was *allowed* to come out of the Ark in obedience to the command of God. Gen. viii. 15, 16., *i. e.*, if all parties to the matter acted in harmony with the Cycles, as the record fairly implies they did. .4175

DEMONSTRATION. PART V.

(*t*). The general verification of the accuracy of our modern figures, appears from the fact that 1657 complete Solar years at a mean value of 365.242-

25561021 etc., is 1657 × 365.24225561-021 etc. - - - - - - = 605206.4175

(*u.*) From which, if we deduct Noah's full days as borne out by his system of the Calendar and his date of last day in the Ark - - - - - - 605206.

(*v.*) Leaves, (as above by the Calendric system itself) a certain $\frac{d}{m}$ part of a day yet and also to be spent in the ark, to wit, as above - - - - - .4175

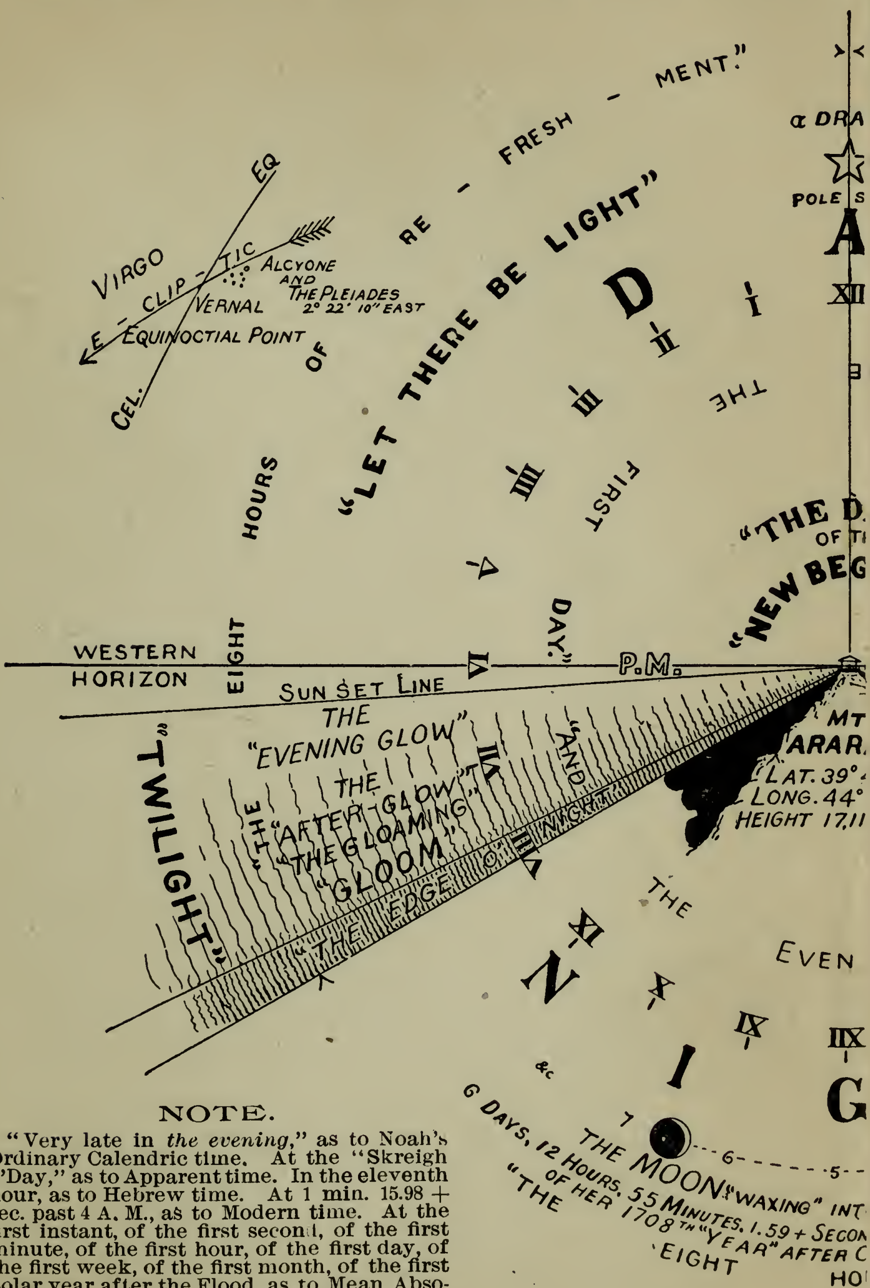
Now, this decimal part of a day (to wit, .4175611797 +) reduced to "mean Solar time" such as *we* now-a-days "keep" by our chronometers, is equal to 10 hours, 1 minute, and + 15.983152608 + seconds. This required the Exit to have taken place "at 1 minute and 15.98 etc. seconds past 4 o'clock a. m. on Sunday morning," as we would put it in modern parlance, and the original query is ready for its answer.

Was it a suitable hour? *i. e.* was it in harmony with the requirements of the undertaking?

We opine that none will disagree with us in asserting that the hour could not have been chosen better, *i. e.* could not have *happened* (*!*), as we may say, more opportunely.

We shall have occasion, later on, to consider the *significance* of this result, even down to its apparently ragged minute and 15.9+ seconds over the

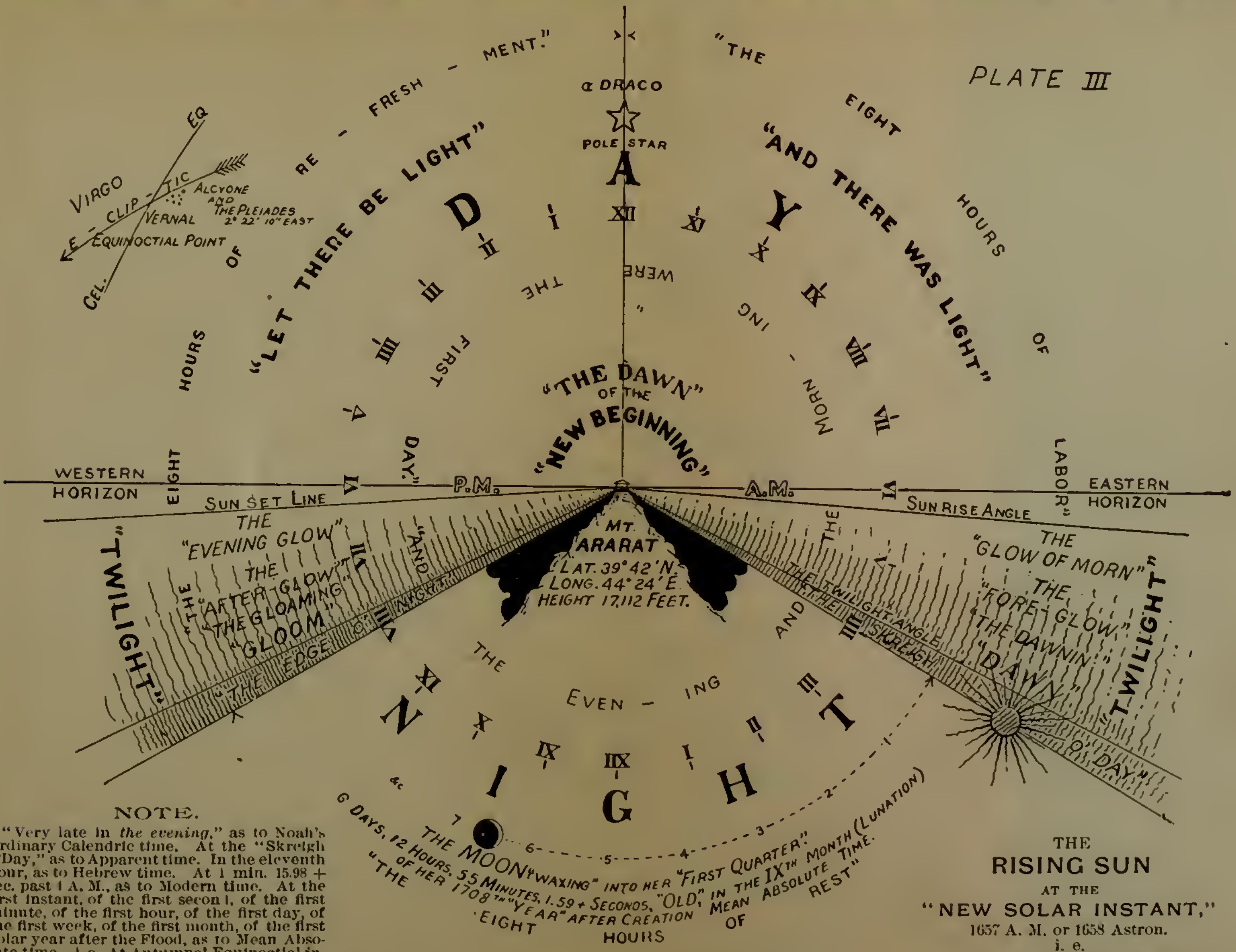
The TRUE ASTRONOMICAL DIAGRAM of "THE THREE BOI



NOTE.

"Very late in *the evening*," as to Noah's Ordinary Calendric time. At the "Skreigh o'Day," as to Apparent time. In the eleventh hour, as to Hebrew time. At 1 min. 15.98 + sec. past 4 A. M., as to Modern time. At the first instant, of the first second, of the first minute, of the first hour, of the first day, of the first week, of the first month, of the first Solar year after the Flood, as to Mean Absolute time. i. e., At Autumnal Equinoctial *instant*, as to Astronomical and perfect time. "Very early in the morning," as to modern common parlance. At the *most fitting* hour in the 24 as to *practical* suitability for the commencement of an arduous undertaking, requiring the longest possible continuous effort.

The TRUE ASTRONOMICAL DIAGRAM of "THE THREE BODIES" at the "INSTANT" of NOAH'S EXIT from the ARK.

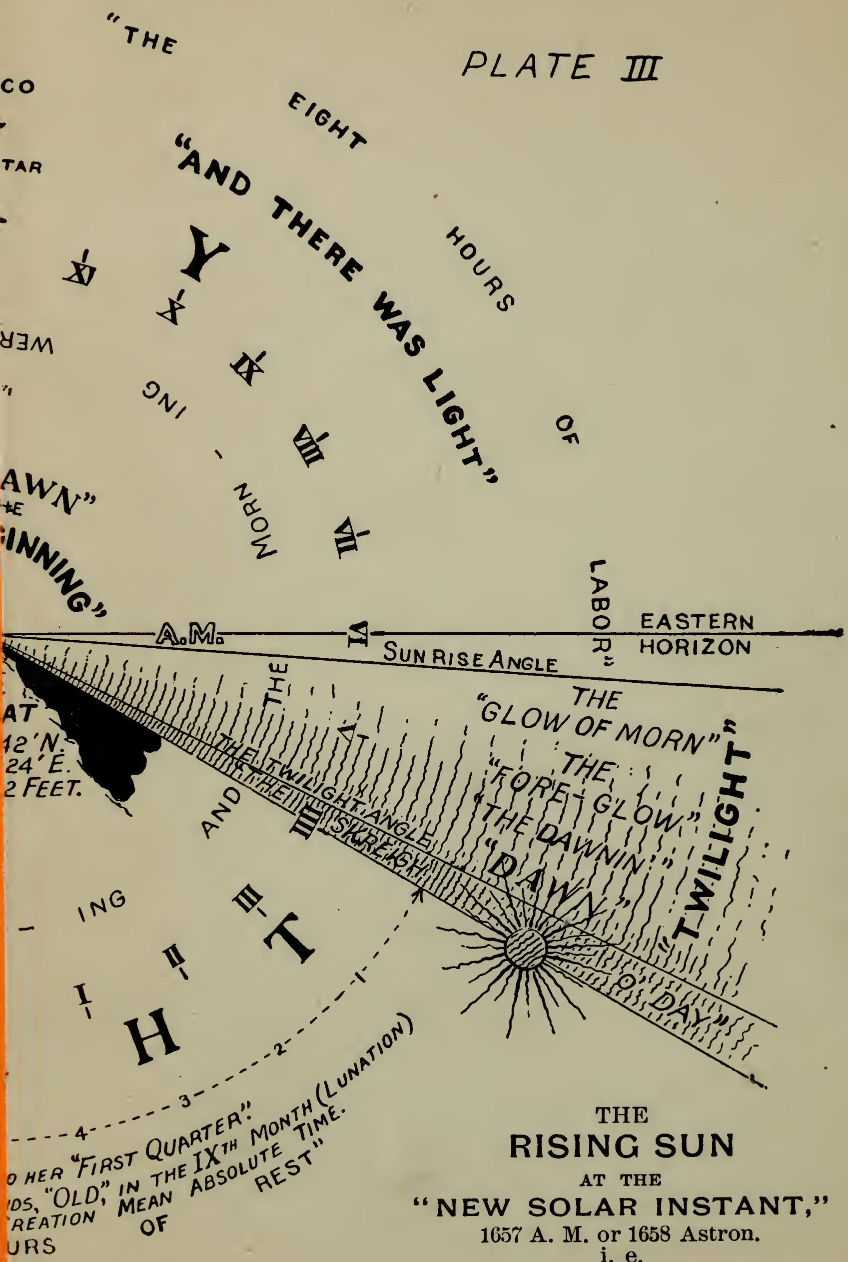


NOTE.

"Very late in *the evening*," as to Noah's Ordinary Calendric time. At the "Skreigh o'Day," as to Apparent time. In the eleventh hour, as to Hebrew time. At 1 min. 15.98 + sec. past 4 A. M., as to Modern time. At the first instant, of the first second, of the first minute, of the first hour, of the first day, of the first week, of the first month, of the first Solar year after the Flood, as to Mean Absolute time. I. e., At Autumnal Equinoctial *instant*, as to Astronomical and perfect time. "Very early in the morning," as to modern common parlance. At the *most fitting* hour in the 24 as to *practical* suitability for the commencement of an arduous undertaking, requiring the longest possible continuous effort.

THE
RISING SUN
AT THE
"NEW SOLAR INSTANT,"
1657 A. M. or 1658 Astron.
i. e.
1 minute and 15.98 + seconds
Past 4 o'clock A. M.
ON THE
605207th Day after "Creation."
Mean Absolute Time.
605206.4175 Day.

IES " at the " INSTANT " of NOAH'S EXIT from the ARK.



THE
RISING SUN
AT THE
"NEW SOLAR INSTANT,"
1657 A. M. or 1658 Astron.
i. e.
1 minute and 15.93 + seconds
Past 4 o'clock A. M.
ON THE
605207th Day after "Creation."
Mean Absolute Time.
605206.4175 Day.

even hour of 4 o'clock a. m., but at present let us examine the purely astronomical conditions surrounding this moment, and see if they were favorable or unfavorable to such an early start ?

DEMONSTRATION. PART VI.

The fact is there were *no* unfavorable conditions, as to the relative positions of the three great bodies, Sun, Moon and Earth, two of which were originally set to govern the day and night, and the other the one on which the transaction was taking place.

First. It was a *New* Earth. (2 Pet. iii. 7.)

Second. The New Sun was about to rise, and usher in a new year, for this ancient year, upon the same principle that governed the individual day's beginning, commenced, as it were, at the Annual Sunset, *i. e. after* the sun had passed across the ecliptic, or through the Autumnal Equinox. (It was our Autumnal Equinox and "very early in the morning." Yet it was "in the evening" according to the system of Genesis.)

Third. It was at the astronomical commencement of a new week of work, whose six full periods of labor stretched out before Noah in all their hours of light.

Fourth. It was, of course, per implication, a new day, and month, and all things else so far as real mean Solar time, and the astronomical cycles were concerned. For it must now be fixed sharply in the mind that although the year had *nominally*

closed at the sunset of the 605,206th day, and the new one began thereat, this was *not* its astronomical beginning, but rather was this moment, now under our closest mental focus, the true and auspicious *instant of beginnings.*

Fifth. It was such a moment as a general would have chosen, as skilful generals always have chosen, whereat to commence important undertakings, a moment of the "day" which best favors the longest consecutive and unbroken pursuance of a task of similar magnitude.

Sixth. The very Moon, as to its age and phase, favored the undertaking from this standpoint, for it was about to enter into its *new* first Quarter, and thus its light would help to prosecute the closing operations of the first day's arduous enterprise well into the succeeding night, if necessary, and so increase from night to night, throughout that busy week. For it must be manifest that while an early moon, *i. e.* a western one, would not be favorable for a night enterprise, (*i. e.* one commencing at sundown), since it would be setting as the work progressed, it would, upon the other hand, be most favorable for the finishing prosecution of each successive day's work, for its light would serve, as it were, to prolong the day until its tasks were fully ordered for the hours of rest.

Seventh. It was high up upon "the Mountains of Ararat," and thus at a correspondingly early "Skreig o' day"! At such an elevation, 17,112

feet above the natural level, the "Fore Glow" of the "Dawnin'," (which even at the foot of the mountain, for that season of the year afforded a *morning twilight* of about 1 hour and 24 minutes duration *before* sunrise), was at the instant of exit actually "moving upon the face" of the horizon. There was light from then on, increasing unto noon, and prolonged after sunset by a growing moon!

Eighth. In fact, the way in which the astronomical circumstances conspire to enhance the harmony of nature at this instant is beautiful almost beyond our perfect grasp. It was the hour at which, both as to the season of the year, and that of the twenty-four hours, the Zodiacal Light is most brilliant in its sun-heralding capacity. Thus

All the East was quick with coming morn.

Demonstration. Part VII.

But let us examine the position of the Moon critically, for thus far Noah's Calendar has not betrayed its position, phase, or age. Indeed, it is only by careful calculation, (but "as simple as Division") that we may fix the absolute position of the orb which "rules the night."

Modern science is far more certain as to the mean absolute length of the lunation, than of the Solar year, for our opportunities to observe these two phenomona are in the ratio of 235 to 19, thereby insuring greater possibility of accuracy. Now a

lunation, as to mean Solar time lasts 29.53058843-238068251 90 + or 29 days 12 hours 44 minutes, 2 seconds, 50 Thirds and 31 Fourths.

12 Lunations, or a so-called Lunar year, *i. e.* astronomical, are 354.367061188568l902352 + days.

Hence it is manifest that by considering the Lunar year to be exactly 354 days long, (a merely Calendric matter, and similar to our taking a Solar year at 365 days) a very large fraction was disregarded. But this did not stop the moon nor alter the regular sequence of *her* phases.*

And herein we are awakened to the realization of a new fact in this ancient Chronological System. Noah's 1657 recorded "Lunar" years, were made equal to 1657 accurate Solar years (*i. e.* accurate as to whole days) by means of consummate intercalation.

Thus Noah's "years" were strictly "Almanac" or "Chronological" periods and had to do with the phases of the moon,—which kept her own periods while he kept his Calendar—only at long intervals.

And on due consideration this becomes clearly necessary when we give full lunar weight to the days of intercalation! It is to be remembered that these were systematically *dropped* in order to keep apace with Solar time. Therefore in the meanwhile the moon moved through the Calendar with

---

* N. B. *aei,lll,ooooo,rrrr,ssssss,tttttt.* Subject to further explanation based on age of moon at Adam's Creation and expulsion and the reason of the change of the Calendar in 1722 A. M.—Ten Alcott.

systematic irregularity, if we may employ a term of deep and double significance. The necessity of this will be apparent by recalling to memory the excess due to Cycles A, B and C already discussed (see pages 95–100.)

As an absolute fact the moon had completed 1707 literal or Astronomical Lunar years since Creation, and at the moment of exit was in the 13th hour of the 7th day of the 11th month of her 1708th absolute year.

What therefore, had become of all this lunar time?

It is accounted for by the whole period of intercalation and Noah's own dates! the which is a parallel or collateral evidence of consummate accuracy in the Mosaic account.

(*w.*) To fix the mean absolute age of the moon at the moment of exit we proceed as follows: The date of exit in days and fractions of a day divided by the length of the Lunar year in days and parts of a day gives us 1707, with a remainder as follows, 301.844097232069268855 etc. days. This divided by the astronomical length of a single lunation, gives us 10, and a remainder as follows:—6.5382129082-624436590 etc. which final remainder is, in natural divisions of time, 6 days, 12 hours, 55 minutes, 1.59-5873875132137б seconds.

This, therefore, was the mean absolute age of the Moon at the moment of exit; or from Creation, she was 1707 years, 10 months, 6 days, 12 hours, 55 minutes, 1.59 + seconds "old."

She was therefore, 6 days, 12 hours, 55 minutes, and 1.59 + etc. seconds behind the Sun, *i. e.* "*following*" him, or, in modern "almanac" phraseology, was just entering her "First Quarter." *

Demonstration. Part VIII.

It will now be interesting to devote a few minutes study to the determination of the instant of actual "*Dawn*" upon the Summit of Ararat on the morning in question. The Solution is a simple one and involves a surprise akin to that awakened by the results of our Dial of Ahaz calculation (See Study No. 2, Series I, page 61).

The "Mean" time of Sunrise at Autumnal Equinox is 47 to 49 minutes past 5 o'clock a. m.—That is 48 minutes past 5 a. m. less or more within a minute—for we have no right to squeeze this particular phase of our calculation down to its chronological ultimates.

Now we must apply the "Equation of time" to this result in order to obtain the moment of *real* sunrise—*i. e.* the moment which, by a scientific "bull," astronomers call "apparent" time. This "Equation of time" must be *added* to mean time, and, for the day and hour of day under consideration, was about 7m. 30s. Adding it, therefore, to the 5h. 48m. already obtained we arrive at 5h. 55m. 30s. a. m.

* There is a close connection between the "Years of the Genealogies" and the moon's phasis which we cannot discuss at this place.

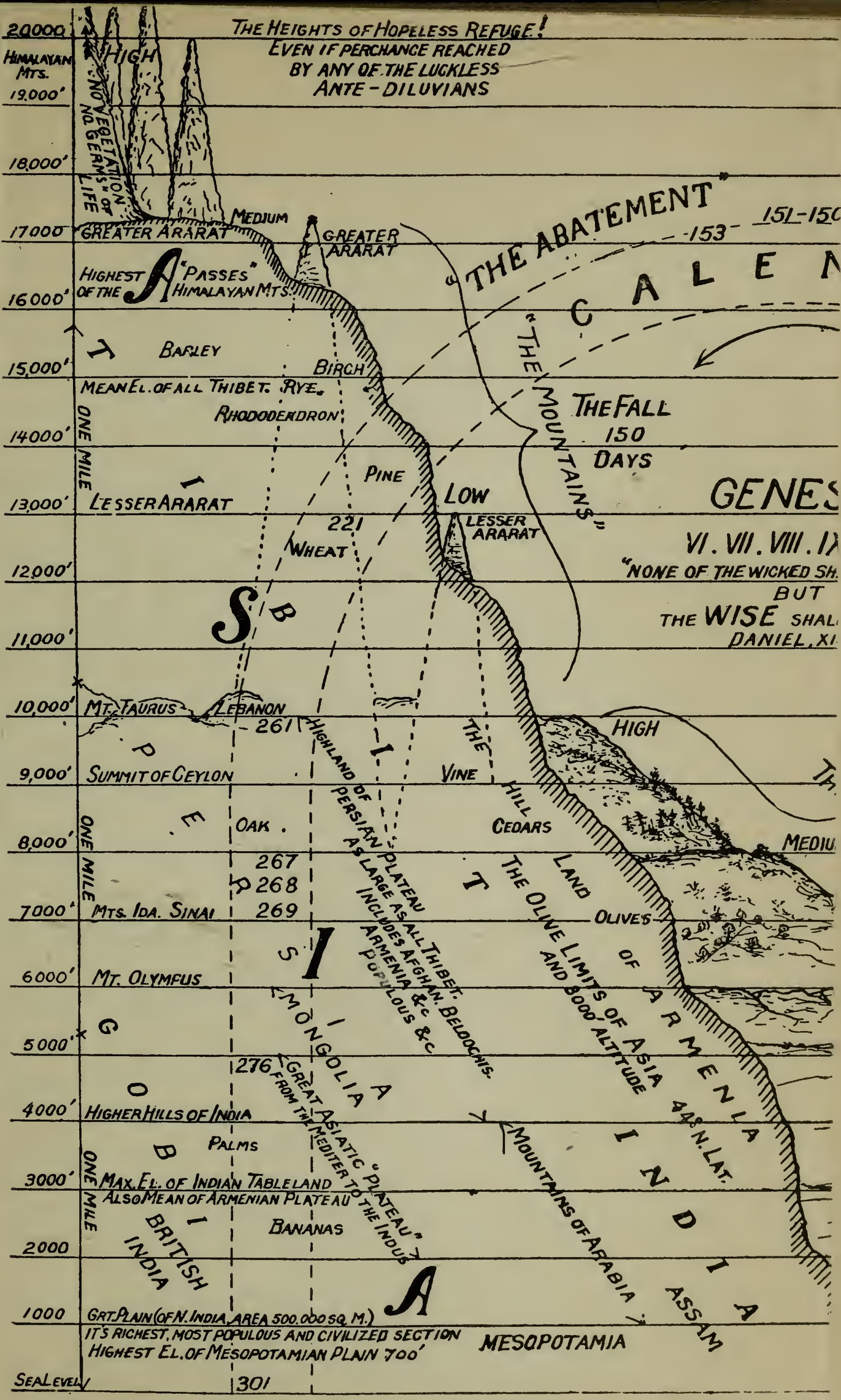
But we are not quite right yet for this result must be diminished by another important correction. Absolute Sunrise so far as the astronomer is concerned means the coincidence of the Sun's *centre* with the horizon, but so far as the common man is concerned it means the appearance of the upper limb of the Sun at the horizon. This *anticipates* astronomic sunrise for two reasons—the time required for the semi-diameter of the Sun to *clear* the horizon, and the elevation of the Sun due to *Refraction*. They amount to about 4m. 30s. By this amount therefore the sunrise as seen by Noah was *earlier* and our calculationis reduced to 5h. 51m. a. m.

But there is still another correction to be subtracted owing to the elevation of the Ark (17,112 feet) above the level of the sea or actual horizon! This is called the "dip," and amounts to some 11 minutes, by which, as viewed from the *summit* of Mount Ararat the correct time, in common parlance, of absolute Sunrise was earlier than at its base. Applying this final correction, brings us to 5 h. 40 m. a. m. In other words, so far as Noah and his companions were concerned, had the Ark possessed a reliable modern chronometer it would have indicated 5.40 a. m. at the moment of this auspicious Sunrise.

But the *Dawn* preceded even this event by at least 1 hour and 24 minutes for the latitude and time of the year under consideration! for this is

about the length of morning twilight at this season of the year for Ararat. Hence the "Skreig o' day," or "crack of dawn," was as near to 4 h. 16 m. a. m. as we can predicate. This was just about 15 minutes after the Exit, or moment of true Solar New Year, and gave the voyagers ample time—a quarter of an hour—to get out in good shape and shake themselves before the "flush of morn" came on the scene and bade them welcome to "the world that is."

Based upon the foregoing considerations let us now proceed to study Noah's Almanac, and write against its proper days the various incidents found in his Log-book—Genesis, Chapters vi. – x.



REFERENCES

To Scientific Data on left of scheme,
The Encyclopedia Britannica,
The Latest and Best Epitome of
Modern Science and Facts.

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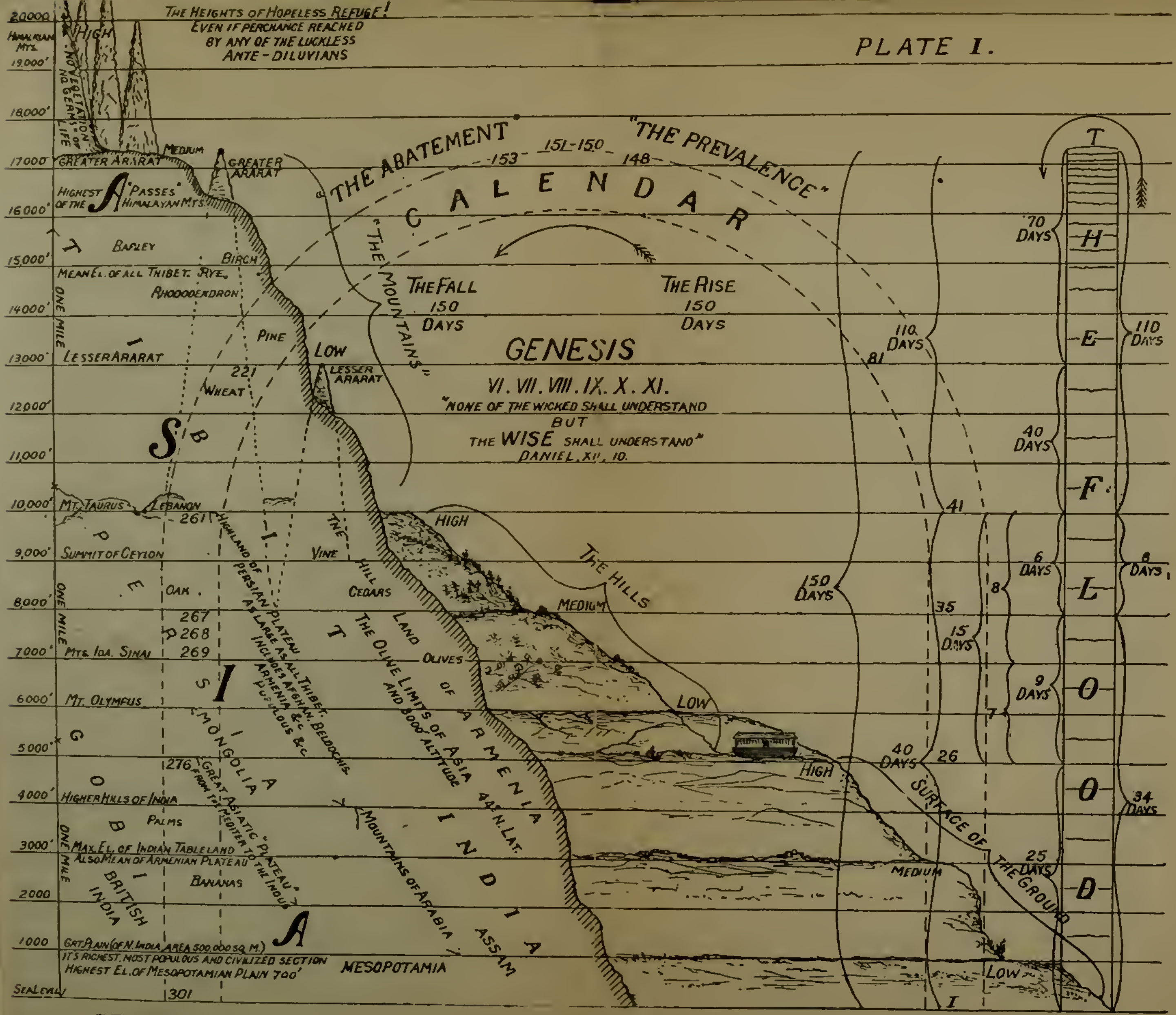
Gauged against As
And no Guilt fo
(Luke x



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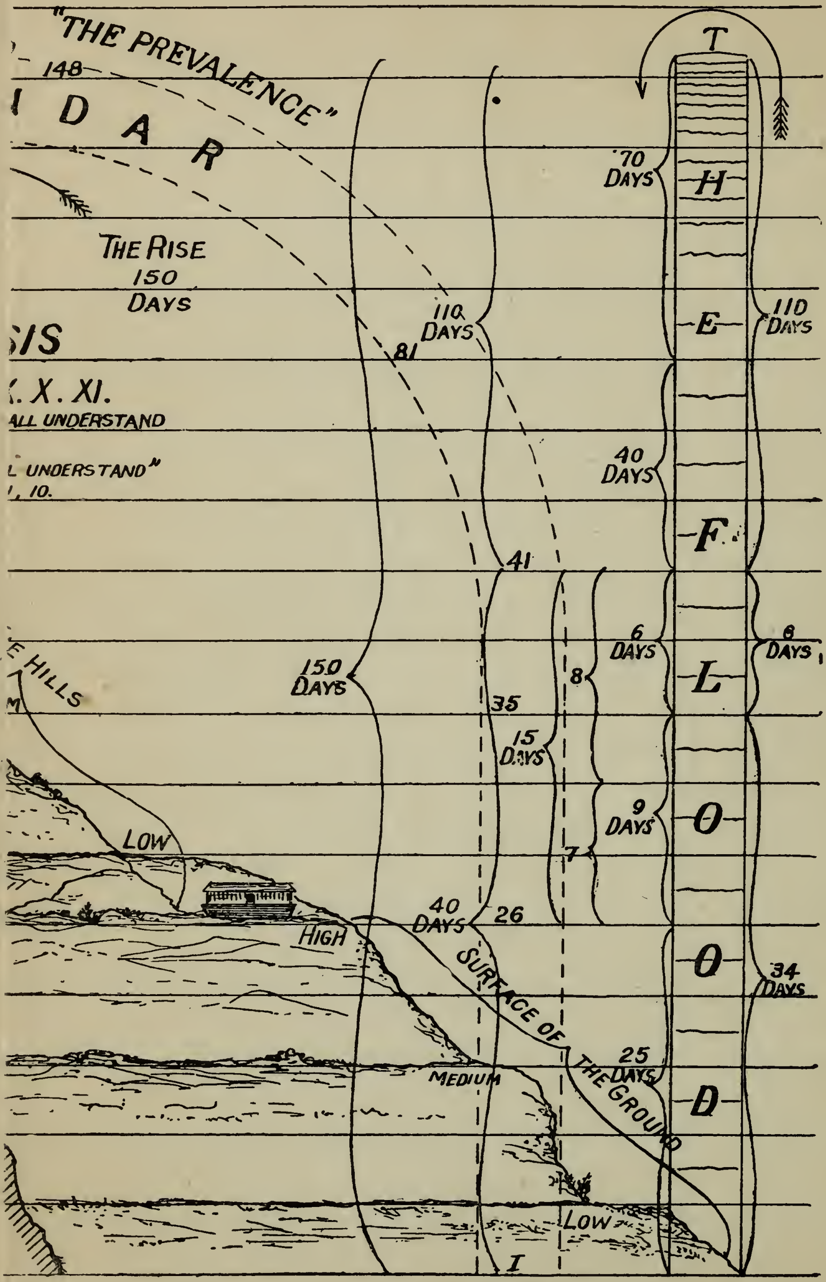
To Scientific Data on left of scheme,
The Encyclopedia Britannica,
The Latest and Best Epitome of
Modern Science and Facts.

THE DELUGE.

Gauged against Asia and the Globe.
And no Guilt found in Moses!
(Luke xxiii. 4.)

REFERENCES
To Historic Data on Right of Scheme
THE WORD OF GOD,
The Oldest and Best Epitome of
Human History and Truth.

PLATE I.



LUGE.

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iii. 4.)

REFERENCES

To Historic Data on Right of Scheme.
The Word of God,
The Oldest and Best Epitome of
Human History and Truth.

THE FACT OF HISTORY;

OR

THE DELUGE CRITICALLY EXAMINED.

PART IV.

NOAH'S ALMANAC.

"By FAITH *Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith."*

Heb. xi. 7.

THE

DELUGE CRITICALLY EXAMINED.

NOAH'S ALMANAC.

In the following Calendar we present our readers with a Log-book of the Deluge based upon the foregoing discussion, and upon the Record as it stands in Genesis. It is to be read and understood exactly as one would in consulting an Almanac of 1891, A. D., or for that matter of any past year. The Tables cover the fifteen months included in the Mosaic account.

Upon the left hand pages will be found the several events of the Flood Period opposite their proper dates; the subordinate periods in serial order; and the sequence of the Week days.

Upon the right hand pages are collected the serial days of each Calendric month; the Serial days of the Calendric Lunar year; those of the Absolute Lunar year; those of the Solar year; the serial order of the weeks, and of the days, dating from Creation; and finally a list of some few astronomical data.

The inner columns on each page, are introduced to assist the reader in passing across from page to page, and also to enable him to connect the Notes, Explanations, and General Remarks, with the particular days under consideration.

In formulating these notes, which come between the several sets of tables we have studied brevity so much as possible, but where more copious discussions have been deemed advisable, they will be found referred to as Appendices in a column upon the right hand pages, where also special Biblical references are collected.

In my own MS. calculation the Notes upon each month face the Tables or Monthly Calendars. This is impracticable in the printed Studies; but it is believed that the student will experience no inconvenience in the premises.

The same general system is followed throughout, as to the intermediate notes and pages. They refer generally to Sacred, Secular, and Scientific facts bearing upon the month in question, and are classified severally so as to give prominence: 1° to the Mosaic account, with a running commentary there on; 2° to Incidental Explanations; 3° to General Remarks.

N. B.—The notes, explanations and General Remarks pertaining to each month follow severally after the particular month under consideration.

THE CALENDAR.

1656-7 A. M.

I MONTH. (LUNAR) 1656 A. M. i. e. "OF THE

Biblical References, &c.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account	Absolute Sequence of Days of Week from Creation.	Cross References. →
	"New Year's Day" [Ord. Lunar Calen'r]	1	3	a
		2	4	b
		3	5	c
		4	6	d
		5	Sat.	e
Gen. viii. 6.	[Noah's Birth Day [Lunar Calendar.]	6	1	f
	[600 Calendric "years" *old.* Chronology	7	2	g
	is the *science* of *recording* PAST time!	8	3	h
	nor can any historical event be properly	9	4	i
	recorded until it is *past.* The failure to	10	5	j
	apply this principle rigidly, and by *rever-*	11	6	k
	sal, has involved us in our present chaos	12	Sat.	l
	and confusion as to the exact import of	13	1	m
	Biblical Chronological sequence.	14	2	n
	Individually, we, the sons of Noah,	15	3	o
	have never lost the secret, nor have we	16	4	p
	lost the sequence of Sabbaths as a race,	17	5	q
	but we are all at sea when we come to	18	6	r
	apply it to history as a record of events.	19	Sat.	s
	Now we call this century the XIX be-	20	1	t
	cause we are *in,* that particular cycle, not	21	2	u
	yet run out, and we are right; nor do we	22	3	v
	confuse matters when we note the years,	23	4	w
	as for instance 1892. Why therefore need	24	5	x
	we misunderstand the plain meaning of this	25	6	y
	record as to "Noah's 600th year," Noah	26	Sat.	z
	"600 years old," and "Noah in his 600th	27	1	α
	year"?]	28	2	β
		29	3	γ
		30	4	δ

Cross-References. ⟵	Serial Days of the Calendric Month, Lunar.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1656, A. M.	Absolute Lunar Year i. e. No Intercalations 1707.	Flood. Days, i. e. True *Solar* Year, 1655 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
			ix Moon.				
a	1	1	10	320	86400	604796	
b	2	2	11	321	"	7	
c	3	3	12	322	"	8	
d	4	4	13	323	"	9	
e	5	5	14	324	Ends.	604800	
f	6	6	15	325	86401	1	
g	7	7	16 🌕	326	"	2	Full Moon.
h	8	8	17	327	"	3	
i	9	9	18	328	"	4	
j	10	10	19	329	"	5	
k	11	1	20	330	"	6	
l	12	2	21	331	Ends.	7	
m	13	3	22	332	86402	8	
n	14	4	23 ☾	333	"	9	Last Quarter.
o	15	5	24	334	"	604810	
p	16	6	25	335	"	1	
q	17	7	26	336	"	2	
r	18	8	27	337	"	3	
s	19	9	28	338	Ends.	4	
t	20	20	29	339	86403	5	
u	21	1	x 🌑	340	"	6	New Moon.
v	22	2	1	341	"	7	
w	23	3	2	342	"	8	
x	24	4	3	343	"	9	
y	25	5	4	344	"	604820	
z	26	6	5	345	Ends.	1	
α	27	7	6	346	86404	2	
β	28	8	7	347	"	3	
γ	29	9	8 ☽	348	"	4	First Quarter.
δ	30	30	9	349	86404	604825	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

MOSAIC ACCOUNT IN CALENDRIC SEQUENCE WITH COMMENTS.

GENESIS, CHAPTER V.

THIS *is* the book of the generations of Adam. In the day that God created man, in the likeness of God made he him;

2 Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.

3 And Adam lived an hundred and thirty years, and begat *a son* in his own likeness, after his image; and called his name Seth:

4 And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters:

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And Seth lived an hundred and five years, and begat Enos:

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters:

8 And all the days of Seth were nine hundred and twelve years: and he died.

9 And Enos lived ninety years, and begat Cainan:

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters:

11 And all the days of Enos were nine hundred and five years: and he died.

12 And Cainan lived seventy years, and begat Mahalaleel:

13 And Cainan lived after he begat Mahalaleel eight hundred and forty years, and begat sons and daughters:

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 And Mahalaleel lived sixty and five years, and begat Jared:

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters:

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 And Jared lived an hundred sixty and two years, and he begat Enoch:

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters:

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 And Enoch lived sixty and five years, and begat Methuselah:

22 And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters:

23 And all the days of Enoch were three hundred sixty and five years:

24 And Enoch walked with God: and he *was* not; for God took him.

25 And Methuselah lived an hundred eighty and seven years, and begat Lamech:

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters:

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 And Lamech lived an hundred eighty and two years, and begat a son:

29 And he called his name Noah, saying, This *same* shall comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters:

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAPTER VI.

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

2 That the sons of God saw the daughters of men that they *were* fair; and they took of them wives of all which they chose.

3 And the LORD said, My spirit shall not always strive with man, for that he also *is* flesh: yet his days shall be an hundred and twenty years.

4 There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them, the same *became* mighty men which *were* of old, men of renown.

5 And God saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his heart *was* only evil continually.

6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

7 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

8 But Noah found grace in the eyes of the Lord.

9 These *are* the generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God, and the earth was filled with violence.

12 And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, The end of all flesh is come before me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

14 Make thee an ark of gopher wood; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

15 And this *is the fashion* which thou shalt make it *of:* The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof; *with* lower, second, and third *stories* shalt thou make it.

17 And, behold, I, even I, do bring a flood of waters upon the

earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* everything that *is* in the earth shall die.

18 But with thee will I establish my covenant; and thou shalt come into the ark, thou, and thy sons, and thy wife, and thy sons' wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee; they shall be male and female.

20 Of fowls after their kind, and of cattle after their kind, of every creeping thing of the earth after his kind, two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

22 Thus did Noah: according to all that God commanded him, so did he.

The events recorded in Genesis, chapter v., briefly cover that portion of "all Past Time," which is included between the Creation of Eve and the death of Methuselah, to wit; 1656 Astronomic years nearly completed.

In chapter vi. the account reverts to a point of view 120 years, *to a day*, antecedent to the actual fall of the waters.

Moses, in the Spirit of inspiration writes from this standpoint recording the wretchedness of man up to it, the decision of the Almighty and his instructions to Noah. He also gives the general specifications of the Ark and closes with the remark—"Thus did Noah; according to all that God commanded him, so did he."

The labor of constructing the Ark and storing it with all things needful for a long voyage, and to

withstand a dreadful catastrophe occupied the whole of this vast period of time.

It stands, perhaps, as the most unique and remarkable exercise of human faith on record. It is an error to suppose that the Ante-diluvian civilization was barbarous. There is probably nothing new in Science, Art and Social Culture in "the earth that now is," which had not its perfected ancestor in "the world that then was." If the end of *this* "world" is now nigh at hand, then all that we see about us are but counterparts of what obtained then—in all respects our age is "as in the days of Noah."

Explanations.

(a.) The Calendric, Lunar, or ordinary "Almanac" year commences with this date. *i. e.* 3d day of 86,400th week from Creation, or 604,796th day. It is the 1st day of the 1st month of 1656 A. M. on the Biblical Chronological scheme, whose opening year counts as 0 *i. e.* it is Astronomically the 1657th Almanac year. It was the 320th day of the *true* Solar year (1655 A. M. or 1656 Ast.). This latter year is the last one, of the "120 years of Grace," (Gen. vi. 3), it having 46 days to run, at the beginning of this "Almanac" year, ere the doom pronounced in 1536 A. M., *i. e.* the rupture of the Glacial Ring of Water, with which this earth was then surrounded (Gen. i. 6–8). "The Lake of Waters," came to past. In the mean time with the first day of this particular "Almanac year" com-

mences a special "period of grace" *i. e.* 40 days, to the day on which Noah is "Summoned" into the Ark, or only 39 (3 x 13) if the day of Summons be *not* included. But a part of this latter day was in a day of grace and up to the time of the Summons must be included in the 40. A careful logical distinction must be preserved between *duration* and *beginning*, all through this record, and we must remember that the Chronological "day" always begins at Sunset and *lasts* until the next sunset. Thus an event of duration, which begins on one day, of given date, has not *lasted* one day until the next date, at the same hour. From opening sunset to closing sunset of Sab. 10th of next month, is however only 39 days! (3 × 13!) While counting from the opening Sunset of the year this closing Sabbath Sunset scored off exactly 40 days or a period of rest—"grace" such is the long suffering kindness of the Almighty.

General Remarks.

(a). In the Lunar, "almanac year," now beginning, Noah becomes "600 years old." In common parlance, and in exactly the same sense as a similar remark is made in our day, he could say ever afterwards "I was 600 year old in 1656 A. M." For instance, the author of this present treatise was born Feb. 3d, 1851. Therefore he was "37 years old" in 1888: 1888 was his 37th year, and yet he was *in* his 38th year after Feb. 3d of that year.

II MONTH. 1656 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account	Absolute Sequence of Days of Week from Creation.	Cross References. →
2 Pet. ii. 5.	[Noah, a "preacher of righteousness" exhorts the world in vain,	31	5	a
	and the day of doom draws near.]	32	6	b
		33	Sat.	c
		34	1	d
		35	2	e
		36	3	f
		37	4	g
		38	5	h
		39	6	i
Gen. vii.	The Summons. "Come!"	40	Sat.	j
Gen. vii. 5. **Plate I.**	Embarkation begins.	1	1	k
8.	And continues all this week	2	2	l
9.	6 working days.	3	3	m
14.	The living freight, animals, &c., requiring	4	4	n
15.	all of this time.	5	5	o
16.	After its *close*, with his family,	6	6	p
Gen. vii. 7, 11, 13, 16. **"A."**	Noah enters. Door shut. Flood begins.	7	Sat.	q
	[i. e., on *Solar* New Years day, in the	1	1	r
	middle of its festivities [Matt. xxiv. 38. Luke xvii. 26. 27.] while the inhabitants of	2	2	s
	the earth were desecrating the Sabbath.]	3	3	t
		4	4	u
Gen. vi. 9.	Noah's Absolute *Solar* Birthday.	5	5	v
	[i. e. "600 *Solar* years old on Thursday, or 5th day of week, the 22d day of the 2nd	6	6	w
	Lunar month of "the Almanack." Thus,	7	Sat.	x
	while "the flood was upon the earth,"	8	1	y
Gen. vii. 6.	Noah was 600 years old, and in his 601 year actually, although as to common	9	2	z
	parlance he was also in his 600th year,	10	3	α
	1656 A.M. Lunar, being thereby signified.]	11	4	β
		12	5	γ

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Calendric Month, Lunar.	Normal or Calendric Lunar Year. " The Almanack," i. e. Days of 1656, A. M	Absolute Lunar Year i. e. No Intercalations 1707.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	31	10	350	86404	604826	
b	2	2	11	351	"	7	
c	3	3	12	352	Ends.	8	
d	4	4	13	353	86405	9	
e	5	5	14	354	"	604830	
f	6	6	15 🌝	355	"	1	Full Moon.
g	7	7	16	356	"	2	
h	8	8	17	357	"	3	
i	9	9	18	358	"	4	
j	10	40	19	359	Ends.	5	
k	11	1	20	360	86406	6	
l	12	2	21	361	"	7	
m	13	3	22	362	"	8	
n	14	4	23 ☾	363	"	9	Last Quarter.
o	15	5	24	364	"	604840	
p	16	6	25	365	"	1	
q	17	7	26	1	Ends.	2	Solar New Yr
r	18	8	27	2	86407	3	
s	19	9	28	3	"	4	
t	20	50	29	4	"	5	
u	21	1	xi 🌚	5	"	6	New Moon.
v	22	2	1	6	"	7	
w	23	3	2	7	"	8	
x	24	4	3	8	Ends.	9	
y	25	5	4	9	86408	604850	
z	26	6	5	10	"	1	
α	27	7	6	11	"	2	
β	28	8	7 ☽	12	"	3	First Quarter.
γ	29	59	8	13	86408	604854	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERTIONS, SACRED, SECULAR, SCIENTIFIC.

MOSAIC ACCOUNT IN CALENDRIC SEQUENCE WITH COMMENTS.

(j) "And the Lord said unto Noah, come thou and all thy house into the ark. For thee have I seen righteous in this generation. Gen. vii. 1. Of every clean beast thou shall take to thee by sevens, the male and his female; and of beasts that are not clean, by two, the male and his female (2). Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth (3). For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of earth (4).

(k) And Noah did according unto all the Lord commanded him (5).

(l) Of clean beasts, and of beasts that are not clean, and of fowls, and of everything that creepeth upon the earth (8).

(m) There went in two and two unto Noah, unto the Ark, the male and the female, as God commanded Noah (9).

(n) And every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every wing (14).

(o) And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life (15).

(p) And they that went in, went in male and female of all flesh as God had commanded him (16).

(q) (And), in the six hundredth year of Noah's life (*i. e.* by the Calendar) in the second month the seventeenth day of the month (11). In the self same day entered Noah, and Shem, and Ham, and Japheth, the Sons of Noah, and Noah's wife, and the three wives of his sons with them, into the ark (13) (*i. e.* after sunset the hour at which Sabbath commenced). They (14) and Noah went in, and his sons, and his wife, and his sons' wives, with him, into the ark, because of (belief in the predictions Gen. vi. 3. vii. 4. of) the waters of the Flood (7). The same day (at about 10 o'clock P. M. *i. e.* 4 hours after sunset, and while all the rest of the earth were feasting. Matt. xxv. 36, Luke xvii. 26, 27,) were the fountains of the great deep (the Ring of waters?) broken up, and the flood-gates of heaven were opened (11). (This was probably in the sight of Noah, standing in the door of the ark, and in the sight of the feasters desecrating that Sabbath new year's eve.) And the Lord shut him in (16); (note

here the fact that the *door* was beyond the control of Noah; and secured against all violation by the Lord himself; and who alone therefore could open it!) (It now probably took the advance section of the waters above the firmament the remaining 12 minutes and 25.08 + seconds to fall, or reach "the earth," and this in the full sight of the inhabitants of a hopelessly doomed world. Some of whom in this brief and dreadful eternity may have truly repented. (1 Pet. iii. 20.) And (so) it came to pass, the seventh day [Gen. vii. 4], that the waters of the Flood were upon the Earth. (10) (and at that instant, also, ended the one hundred and twenty years of grace [Gen. vi. 3]. And the rain was upon the earth forty days and forty nights (12 and 4) *i. e.* during all this time the Firmamental waters were falling through the atmosphere, they being under the influence of two forces, gravity and rotation, and both, on reaching the atmosphere, under its resistance: The first ring probably broke and fell direct, the others oscillated, wavered, and followed, and so on, to the remotest edges of the more rarefied vaprous elements of the system).

(v.) And Noah was six hundred years old when the flood of waters was upon the earth (vii. 6), and the waters prevailed upon the earth an hundred and fifty days (vii. 24).

We have "Birthdays" upon numerous cycles. We all have a Lunar birthday as well as a Solar one. We Moderns, who only keep Solar time,

ignore all other Calendars. Noah however kept both. For his Lunar Almanac year is constantly intercalated to keep apace with true Solar time. Now the 6th day of the year (Lunar) is the anniversary of all the Patriarchal births from Adam to Noah, all being "perfect in their generations." Hence the 6th day of the 1st month of this year, 1656 A. M., on the 1st day of the 86401st week, (our Sunday) is the "Calendric" *Lunar* anniversary of his birth. We shall come to his absolute *Solar* Birthday all in due time. We shall refer to Noah's calendar years frequently as the *years of the genealogies*, or generations, and in a note will explain its full significance.

EXPLANATIONS.

We are dealing with Noah's record in this treatise, on the basis that it is *absolutely* correct. We must therefore keep in mind the fact that, though the chronological day nominally ends, and the new one begins at Sunset, still, owing to the persistent "excess," in true Solar time, the *absolute* astronomical instant of termination is always later, and to be found somewhere *after* Sunset. On this basis (j) "the Summons" being given about Sunset, *i. e.*, in "the evening" of Sabbath the 10th of this month, the 39 days end when the absolute Solar day expires, and at this moment, and not an instant before, would any part of the next week of work, embarkation, etc., be in prospective operation. Thus, as to Chro-

nology, the 1st day of the new week (our Sunday), *i. e.*, the 11th day of the month becomes the appropriate date for such an undertaking, not forgetting that the Hebrew system derived from this Antediluvian one, runs our Sunday 'back from its midnight' 6 hours to the previous sunset! Hence this Sabbath added to the 39 becomes a day of grace and so there were 40 in all.

The reiteration in Noah's account is noticeable, and intensifies the intent of Moses to enforce its absolute truth (Gen. xli. 32!). The self-styled Biblical believer, therefore, who, in view of all this explicit reiteration, presumes to reject this matter as not a fact in all of its details, is *not* a believer. He arrogates to himself a right to reject, which, if granted, need not terminate until he has rejected the decalogue also, all of "Moses and the prophets," aye, and Christ himself who rests upon them. There can be no apologies made with infidels on this subject, save such as are equally fatal to a logical faith and a consistent hope of Salvation.

General Remarks.

It is fitting here to quote (as shedding light both upon the events under consideration, the present lack of faith on Flood and future, and the predicted parallel state of man at the final *Dies Irae* yet to come) the Saviour's own words, to wit:—"But of that day knoweth no *man*, no, not the angels of heaven, but My Father ONLY. But as the days

of Noe were, so shall the coming of the Son of Man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the Ark and knew not until the flood came and took them all away; so shall also the coming of the Son of Man be. Then shall two be in the field; the one shall be taken and the other left; two women shall be grinding at the mill; the one shall be taken and the other left. WATCH therefore; for ye know not what hour your Lord doth come." (Matt. xxv. 13.) (See also Luke xvii. 20, 37.)

Again, as to the final repentance of some after the Ark was shut (Gen. vii. 16) and while the Antediluvian "Rainbow" (the Ring of Water above the Firmament) was falling, and thereafter, while the Flood arose until all were drowned, we have St. Peter's testimony that Our Saviour "went and preached unto the Spirits in prison, which were sometimes disobedient, when the long suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls, were saved by water." (1 Peter iii. 20.) It is, however, a question whether this preaching was to the souls of dead men (?) or to the spirits, properly so called, *i. e.* "to the disobedient angels."

III MONTH. 1656 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account i. e. Duration.	Absolute Sequence of Days of Week from Creation.	Cross References. →
Gen. vii. 12.	" And	13	6	a
		14	Sat.[3]	b
	the	15	1	c
		16	2	d
	Rain	17	3	e
		18	4	f
	was	19	5	g
		20	6	h
	upon	21	Sat.[4]	i
		22	1	j
	the Earth	23	2	k
		24	3	l
[Gen. vii. 17.] **"B."**	[The Ark "*borne up*" and "*lifted*" from the high ground.]	25	4	m
Plate I.		1 26	5	n
	Forty	2 27	6	o
		3 28	Sat.[5]	p
	Days,	4 29	1	q
		5 30	2	r
	and	6 31	3	s
	[The Olive Slopes Submerged.]	7 32	4	t
	Forty	8 33	5	u
[Gen. vii. 18.] **"B."**	[The Ark "*goes*" on the waters.]	9 34	6	v
Plate I.	Nights."	1 35	Sat.[6]	w
		2 36	1	x
	Genesis vii. 12.	3 37	2	y
		4 38	3	z
Gen. vii. 4. 17, **"A. B. C."**	Last Day and Night of "Rain."	5 39	4	*α*
Plate I.	[The high hills completely covered." The	6 40	5	*β*
[Gen. vii. 19.]	fall of "the deep" is *over*. But the waters	7 41	6	*γ*
Gen. vii. 4. 17.	continue to "prevail" or rise for 110 days.]	8 42	Sat.[7]	*δ*

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Calendric Month, Lunar.	Normal or Calendric Lunar Year. "The Almanack," i e. Days of 1656, A. M	Absolute Lunar Year i. e. No Intercalations 1707.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	60	9	14	86408	604855	
b	2	1	10	15	Ends.	6	
c	3	2	11	16	86409	7	
d	4	3	12	17	"	8	
e	5	4	13	18	"	9	
f	6	5	14	19	"	604860	
g	7	6	15 ○	20	"	1	Full Moon.
h	8	7	16	21	"	2	
i	9	8	17	22	Ends.	3	
j	10	9	18	23	86410	4	
k	11	70	19	24	"	5	
l	12	1	20	25	"	6	
m	13	2	21	26	"	7	
n	14	3	22 ☾	27	"	8	Last Quarter.
o	15	4	23	28	"	9	
p	16	5	24	29	Ends.	604870	
q	17	6	25	30	86411	1	
r	18	7	26	31	"	2	
s	19	8	27	32	"	3	
t	20	9	28	33	"	4	
u	21	80	29	34	"	5	
v	22	1	xii ●	35	"	6	New Moon.
w	23	2	1	36	Ends.	7	
x	24	3	2	37	86412	8	
y	25	4	3	38	"	9	
z	26	5	4	39	"	604880	
α	27	6	5	40	"	1	
β	28	7	6	41	"	2	
γ	29	8	7 ☽	42	"	3	First Quarter.
δ	30	89	8	43	Ends.	604884	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

MOSAIC ACCOUNT IN CALENDRIC SEQUENCE WITH COMMENTS.

(a–*a*) "And the FLOOD was forty days upon the earth:" (*i. e.*, during all this period the superincumbent waters above "the Firmament," were raging their "*vortical*" way down through the "*vacuous*" ether above the atmosphere, on to it, and into it).

It was during these 40 days and *thereafter* for 110 that the Mosaic account continues as follows:

(m) "And the waters increased and bare up the ark and it was lifted up *above the earth.*" (Gen. vii. 17).

(v) "And the waters prevailed and were increased greatly upon the earth; and the ark went upon the face of the waters." (18.)

As we shall see later, the ark must have "drawn" at least one-half of its depth, or rested into the water some 15 cubits or a shade more. These were sacred cubits at 25″ each; "cubits and a span long;" or, as known in later days, "cubits of the armpit," and "the sanctuary." How soon the ark floated we have no direct means of knowing. Prob-

ably very early in the 40 days. But we have an indirect way and have dated it accordingly.

(β) It is also to be noted that the waters continued to "prevail," *unabated*, for 150 days, counting from the *first* day of the flood. That is 110 days beyond the 40 which covered the extraordinary falling of "the terrestrial ring." Nature was all astray, and organizing herself under *new* conditions. Yet all of this was under the same ordinary "reign of law" which had been from eternity. But law now with new applications and conditions.

Explanations.

The "Seas," which, in the former earth, were all gathered into "*one* place," (Gen. i. 9 and 10) do not seem to have played any important part in the Deluge. We take the waters to have come chiefly from the Ring alone, called "the great deep." This it was whose "fountains were broken up," and which poured down through the opened "floodgates of heaven." (Gen. vii. 11). Nor from Adam's day to Noah's 600th year had man ever seen one drop of "rain" (Gen. ii. 5. 6). Hence, too, it was that the threat of the Almighty (Gen. vi. 17 and particularly the explanatory verse vii. 4) to bring "*rain*" upon the earth, was direful in the extreme! And the utter disbelief of the mass of humanity, then existent, whose crops since creation, had only been watered by the dew, in the then and original

due order of nature, may well be imagined by us, who boast so about our own knowledge (*sic !*) of the permanence of natural law.

With the complete fall of the ring, *into* the atmosphere, the *new* "conditions" of the *Post* diluvian world began; the "rain" or Flood, as such ceased, at the end of the 40th day of its duration but then commenced the conditions which have *since* obtained. And all during the remaining "prevalence" of the waters, the "firmament" may have been depositing its over saturated moisture; *i. e. natural* local rains, over large areas; dense clouds, dead calm, black darkness. And on the ever rising waters on one sole object lost in gloom! the Ark of Noah.

General Remarks.

The story of the Flood is compressed by Moses, (who undoubtedly had it from authentic records, duly handed down) into less than two brief chapters, not counting the preliminary one detailing the incidents of the preceding "120 years of grace," and also omitting that part of the record which deals with its immediate after events. But when we resolve the subject out into the astronomical breadth it furnishes such full data for developing, it becomes a recital not to be compressed into the very Bible itself, if every detail scientific and otherwise receives its proper consideration. The scope of the present treatise con-

densed as it is, is enough to convince any fair-minded man that short and pithy as the Mosaic recital is, there is yet, far too much in it, when in the least bit *comprehended*, to be dismissed with an idle word! And we submit, that, in view of what we here present, (the half of its grand headings being left untouched) the so-called "Christian" may no longer lend the example of his doubt, as to the absolute and literal event so tersely discussed in Holy writ. Either "inspiration" suffered Moses to relate a lie, and the very Saviour of men abetted it by quoting and referring to the Flood, or else as science shows it may be, it is *wholly true!* There is but one motto for the faithful, be they of "Israel" or "Judah." *Nulla Vestigia retrorsum!* And the position from which we are not to recede is that of the Inspiration of the Bible.

IV MONTH. 1656 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account i. e. Duration.		Absolute Sequence of Days of Week from Creation.	Cross References. →
"B."	[The Period of "Prevalence." The Earth covered with rising water, and darkness brooding over the face of the Deep—as at the first. [Gen. i. 1.] The waters were now climbing the mountain sides. This was due to their precipitation from the sur-charged atmosphere. To obtain a correct idea of the phenomenon we must remember that the Ring broke and fell from *above* the Firmament, onto it; then *through* it; spreading everywhere *about* the globe. With it came Drift, Hail, Glacial concomitants, etc. It took fully 110 days for this vortical Cyclone to come to rest before "abating." Then only could gravity come in and draw the sheet of water into its present equatorial ring, 13 miles in excess. During the month at present under consideration the Storm was at its height. Add to all this the supplementary influence of the waters from below the earth, i. e. from *under* it—the which continued to flood forth during the entire period of "the Prevalence"—and some idea may be formed of this astounding phenomenon. The Biblical account of the deluge is Astronomically, Chronologically, Geologically, Geographically, and Physically correct, and it is Mathematically harmonized beyond human powers of disturbance.]	9	43	1	a
"D."		10	44	2	b
"E."		11	45	3	c
"F."		12	46	4	d
Plate I.		13	47	5	e
		14	48	6	f
		15	49	Sat.[8]	g
		16	50	1	h
		17	51	2	i
		18	52	3	j
		19	53	4	k
		20	54	5	l
		21	55	6	m
		22	56	Sat.[9]	n
		23	57	1	o
		24	58	2	p
		25	59	3	q
		26	60	4	r
		27	61	5	s
		28	62	6	t
		29	63	Sat.[10]	u
		30	64	1	v
		31	65	2	w
		32	66	3	x
		33	67	4	y
		34	68	5	z
		35	69	6	*α*
		36	70	Sat.[11]	*β*
		37	71	1	*γ*

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1656, A. M.	Absolute Lunar Year i. e. No Intercalations 1707, 1708.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	90	9	44	86413	604885	
b	2	1	10	45	"	6	
c	3	2	11	46	"	7	
d	4	3	12	47	"	8	
e	5	4	13	48	"	9	
f	6	5	14 🌕	49	"	604890	Full Moon.
g	7	6	15	50	Ends.	1	
h	8	7	16	51	86414	2	
i	9	8	17	52	"	3	
j	10	9	18	53	"	4	
k	11	100	19	54	"	5	
l	12	1	20	55	"	6	
m	13	2	21	56	"	7	
n	14	3	22 ☾	57	Ends.	8	Last Quarter
o	15	4	23	58	86415	9	
p	16	5	24	59	"	604900	
q	17	6	25	60	"	1	
r	18	7	26	61	"	2	
s	19	8	27	62	"	3	
t	20	9	28	63	"	4	
u	21	110	1708 1 🌑	64	Ends.	5	New Moon.
v	22	1	1	65	86416	6	N. L. Year. Absolute.
w	23	2	2	66	"	7	
x	24	3	3	67	"	8	
y	25	4	4	68	"	9	
z	26	5	5	69	"	604910	
α	27	6	6	70	"	1	
β	28	7	7 ☽	71	Ends.	2	First Quarter.
γ	29	118	8	72	86417	604913	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

MOSAIC ACCOUNT IN CALENDRIC SEQUENCE WITH COMMENTS.

"And the waters prevailed exceedingly upon the earth:

And *all* the high hills that were under the WHOLE heaven were covered." (Gen. vii. 19.) (There can be no doubt as to what Moses here *records*, and it is wholly true or utterly false, and if the latter, what have we to do with "Moses and the Prophets?" Luke xvi. 31) but the account continues—

"Fifteen cubits upward." (*i.e.* at 25″ each = 31¼ feet) "did the waters *prevail:*

"And the MOUNTAINS were *covered!*" (Gen. vii. 20).

We can know but little of the character of "the former" earth, save as detailed in Gen. i. and ii. but of two of its mountains, the which are included later on in this Mosaic recital, we can be sure, and that is of "the mountains of Ararat" which are respectively 13,085 and 17,112 feet, (See Black's Atlas) above the level of the present *abated* sea. So here again we fully agree with the *infidel*,

that these lofty peaks themselves, whether they were then the highest upon earth or no, must have been overtopped by at least 31¼ feet above their dizziest crag; but we *disagree* with him in that, *therefore* he persists in rejecting the account, since we accept it as a scientific fact, and capable of demonstration to the point of reasonable possibility. Beyond that point, once reached, we are satisfied and *believe!*

Explanations.

The Mosaic account divides the rising of the waters into at least six distinct, subordinate periods:

1st. From the beginning of the flood until the ark was "lifted," which would necessitate a rise of at least 15 cubits above the general level *whereon* the ark was built (25 days.)

2d. From the mere flotation of the ark, to the period when it "went" fully upon "the surface of the waters," then, as per implication, covering the average or medium "Hills" (9 days).

3d. From the termination of the previous period, until all the "*high* hills under the whole heaven were covered" (6 days).

4th. From the covering of "all the high hills under heavens," unto the time when the summits of the mountains began to be submerged. (*i. e.* at least those of Little Ararat's elevation) (40 days).

5th. From the day when the lesser mountains

were submerged, to the one when the water reached its final limit, which was 15 cubits over and above the summits at least of Upper Ararat (67 days).

6th. From the covering of the summits as above and at which time the ark grounded and "rested," until the Flood "turned" (3 days, *i. e.* bringing us to the end of 150 days of 24 hours each, reckoning from 10 o'clock P. M. 12 mins. and 25.98 + sec. on Sab. 17th of 2d month).

In a similar manner the decadence of the waters is arranged in natural periods, as we shall see later on. Now each of these several subordinate divisions is capable of an honest approximation, as to *time* and *depth*, and *volume* and the dates thereof.

General Remarks.

And when such calculation shall have been laboriously and impartially completed, from accurate and reliable data, which we doubt not exist, we are confident that it will but add new weight to the credibility of Moses, and be as accurate to the last decimal, as we opine this treatise demonstrates his Noahic Calendar to have been.

Now it is unfair to the merits of any line of discussion to disturb its sequence by a flood of irrelevant "quizzes," and perpetually to divert an *argumentum ad hominem* by foolish questions. The present treatise does not pretend to *settle* anything but the Chronological status of the Mosaic Flood. And this it claims to have done, to a

degree of accuracy, which cannot but silence such as are *wise* and *honest* in their scientific doubts. In other lines it leaves the subject to be better treated by specialists who may be concerned to follow up the topic. We write to earnest seekers after truth, to those whose faith needs strengthening, and finally to such as deny the truth: For truth is mighty and inevitably *prevails!*

We have no doubt but that the devout Geologist may write volumes in defense of the Deluge; and find, in a strict admission of the Mosaic record, data equal to the solution of many questions which now disturb the text books; In fact the *true* Scientist, no matter what his branch of investigation, will find new light upon his topic so soon as he realizes that it passed through the Flood; while, unless it is baptized by a faith in THE FACT OF HISTORY, no matter what he writes, no matter what he accomplishes it will be ephemeral, and will wither in the sunlight of the Coming Age. From the mere literary standpoint, of those who write for posterity, it were better to write one line for the Millennium—which is the Hope of History,—than to load a library in defense of present error.

V MONTH. 1656 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account		Absolute Sequence of Days of Week from Creation.	Cross References. →
	[The Earth still trembling from the	38	72	2	a
	Shock of]	39	73	3	b
	Central Dates of the Period of Prevalence.	40	74	4	c
	[Satellites: The waters unabated; gloom	41	75	5	d
	at its height.]	42	76	6	e
		43	77	Sat.[12]	f
		44	78	1	g
		45	79	2	h
[Gen. vii. 20.] "B."	[And the Mountain Tops began to be	46	80	3	i
Plate I.	covered.]	1	81	4	j
"D."	[The last *sub*-period of "Prevalence" lifts	2	82	5	k
"E."	the surface of the waters to 15 cubits	3	83	6	l
"F."	above "the tops of the mountalns." It is	4	84	Sat.[13]	m
"I."	a long period, 70 days, owing to the vast	5	85	1	n
	volume of water involved! And is the	6	86	2	o
	counterpart of the 70 days of assuaging	7	87	3	p
	from this final stage *back* to the emerg-	8	88	4	q
	ence of these summits as notice further on.	9	89	5	r
	Both of Ararat's cones seem to be subtly	10	90	6	s
	involved in this verse. Their difference	11	91	Sat.[14]	t
	in height is 4027′, to which add 31¼′,	12	92	1	u
	making 4058¼ feet for the total rise, all	13	93	2	v
	of which must have occurred during the	14	94	3	w
	first 67 days of this Period, as the ark	15	95	4	x
	rests 3 days before it ends, i. e. grounds	16	96	5	y
	on the summit of Upper Ararat.]	17	97	6	z
		18	98	Sat.[15]	α
		19	99	1	β
		20	100	2	γ
		21	101	3	δ

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1656, A. M.	Absolute Lunar Year i. e. No Intercalations 1708.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	119	9	73	86417	604914	
b	2	120	10	74	"	5	
c	3	1	11	75	"	6	
d	4	2	12	76	"	7	
e	5	3	13	77	"	8	
f	6	4	14	78	Ends.	9	
g	7	5	15 🌕	79	86418	604920	Full Moon.
h	8	6	16	80	"	1	
i	9	7	17	81	"	2	
j	10	8	18	82	"	3	
k	11	9	19	83	"	4	
l	12	130	20	84	"	5	
m	13	1	21	85	Ends.	6	
n	14	2	22 ☾	86	86419	7	Last Quarter.
o	15	3	23	87	"	8	
p	16	4	24	88	"	9	
q	17	5	25	89	"	604930	
r	18	6	26	90	"	1	
s	19	7	27	91	"	2	
t	20	8	28	92	Ends.	3	
u	21	9	29	93	86420	4	
v	22	140	ii 🌑	94	"	5	New Moon.
w	23	1	1	95	"	6	
x	24	2	2	96	"	7	
y	25	3	3	97	"	8	
z	26	4	4	98	"	9	
α	27	5	5	99	Ends.	604940	
β	28	6	6	100	86421	1	
γ	29	7	7 ☽	101	"	2	First Quarter.
δ	30	148	8	102	86421	604943	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

MOSAIC ACCOUNT IN CALENDRIC SEQUENCE WITH COMMENTS.

"And all flesh *died* that moved upon the earth, both of fowl and of cattle, and of beast, and of every creeping thing that creepeth upon the earth, *and every man.*" (Gen. vii. 21.) (No room left here for one or several "local" floods and several groups of survivors as some persist in asserting. Moses refers to one "universal Deluge," one sole Ark, and one sole Noah!)

"*All* in whose nostrils was the breath of the spirit of life, of *all* that was in the dry land *died.*" (Gen. vii. 23.)

In other words, the cataclysm swept away the entire animal kingdom, as such, and every living "substance" (vii. 4), and every living "thing" (vi. 17) save such as were "elected" in the ark:—all that maintained itself by air, and had the breath of life, even all flesh (vi. 13), nor is there any escape from this conclusion, testified to as it is by the universal history of every race alive, unless we discard the whole story, and with it, Sinai, Tab-

ernacle, Temple and the Church, and reduce, at once, the Bible to the same standard of "authority" which we accord to the Koran, Zend Avesta, the works of Confucius, or of John Smith. In that case there is no "law" except human law the fear of which can exercise no "*moral*" force!

Explanations.

If the author of this treatise were arguing upon the opposite side of the question, and succeeded in demonstrating that the Flood was *not* "universal," but was a mere "local" affair, he would fairly consider his case to be made out; and that the credibility of Moses was fatally injured. There can be no compromise in the understanding of the plain intention of the Sacred Historian. He gives us "the truth, the whole truth, and nothing but the truth," or else, as his words imply "*universality*," he wilfully deceives us.

For those who base their hopes of a future life, and their faith in salvation upon the Bible, it is unreasonably *treasonable*, to admit the limitation of the flood to "the then known earth" and other similar apologies.

Moreover, the admission involves a *reducto ad absurdum*, and one equally as fatal to the verity and "common sense" of the Bible. To wit: If Noah's deluge was but "a local affair," confined within a certain "valley," or "area," no matter how large, short of terrestrial, then to waste 120 years build-

ing a huge boat, when a few years of journeying, even upon foot with his staff only, would have put Noah, beyond its influence, was *folly*. For instance, suppose that one single family of Tartars were *convinced* to-day, that by the end of a definite period of years, all the Northern quarters of the Globe were to be submerged: Suppose they could persuade no one else to this *belief*, would they not *migrate?* Would they not move south,—south—south, until they reached at the very southern limit of any land that yet remained?

Nor would they have aught else to do but to "get out of their own country" as Abraham did from Ur, or Lot from Sodom.

General Remarks.

From a soldier's standpoint, all such "localization" of the Deluge, upon the part of Bible students and religious men, looks to the author like the reprehensible conduct of one in command of a fortification, who without defending his outworks to the last extremity, retreats at once to his interior and last line of hopeless defense. He leaves his "redoubts," and "covered ways," and all his "outworks" to the foe, who never fails to reduce a work so sacrificed.

If we would save the citadel we must make a vigorous sortie and retake the Ararat redoubt and

turn its scientific guns back upon the beseigers, and it is time for the attempt.

Who will follow?

While of course it is a matter of natural concern to one who perceives *the logical necessity of moving back, and at once*, to "the ancient landmarks," nevertheless, we shall not glance backward in our own attempt.

"In such a cause one is a majority and enough, albeit it is sad to find that the very Church itself has long ago apparently given up the intention of defending the Mosaic account of the Flood to the extremity—!

From the very first the retreat has been a fatal error—for it was not only a needless and ridiculous concession to "Science falsely so-called," and one yielded in the face of universal history, but it has brought in its train a multiplying horde of even deadlier concessions, until no longer looked upon as Inspired and TRUE, the Scriptures have been "made of none effect," by "Higher Critics" of every degree and ilk—though they be pigmies all beside the giants whom they criticise! It is certainly time to call a "Halt!" and so soon as this is made it will be clear to all who obey the command, that the flood of faith must turn until the tops of the mountains are covered.

VI MONTH. 1656 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account	Absolute Sequence of Days of Week from Creation.	Cross References. →
	[The Waters Prevail unabated ; the Earth recovering slowly from its Siderial shock; darkness, dead calm, and silence enclose the ark. The *natural* rains continue unabated, and the rising waters, having left the top of Little Ararat long ago, are climbing to that of Upper Ararat and cover it, and continue to rise thereafter until at the end of "the Prevalence" they are 15 cubits upward.]	22 102	4	a
		23 103	5	b
		24 104	6	c
		25 105	Sat. 16	d
		26 106	1	e
		27 107	2	f
		28 108	3	g
		29 109	4	h
		30 110	5	i
		31 111	6	j
		32 112	Sat. 17	k
		33 113	1	l
		34 114	2	m
		35 115	3	n
		36 116	4	o
		37 117	5	p
		38 118	6	q
		39 119	Sat. 18	r
		40 120	1	s
		41 121	2	t
		42 122	3	u
Gen. vii. 20.	Some time this month the summit of Upper Ararat was covered, or else early in the next, probably in *this* month.	43 123	4	v
		44 124	5	w
		45 125	6	x
		46 126	Sat. 19	y
		47 127	1	z
		48 128	2	α
		49 129	3	β
	Central Dates of Lunar [Calendric] year 1656, A. M.	50 130	4	γ

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1656, A. M.	Absolute Lunar Year i. e. No. Intercalations 1708.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	149	9	103	86421	604944	
b	2	150	10	104	"	5	
c	3	1	11	105	"	6	
d	4	2	12	106	Ends.	7	
e	5	3	13	107	86422	8	
f	6	4	14 🌕	108	"	9	Full Moon.
g	7	5	15	109	"	604950	
h	8	6	16	110	"	1	
i	9	7	17	111	"	2	
j	10	8	18	112	"	3	
k	11	9	19	113	Ends.	4	
l	12	160	20	114	86423	5	
m	13	1	21	115	"	6	
n	14	2	22 ☾	116	"	7	Last Quarter.
o	15	3	23	117	"	8	
p	16	4	24	118	"	9	
q	17	5	25	119	"	604960	
r	18	6	26	120	Ends.	1	
s	19	7	27	121	86424	2	
t	20	8	28	122	"	3	
u	21	9	iii 🌑	123	"	4	New Moon.
v	22	170	1	124	"	5	
w	23	1	2	125	"	6	
x	24	2	3	126	"	7	
y	25	3	4	127	Ends.	8	
z	26	4	5	128	86425	9	
α	27	5	6	129	"	604970	
β	28	6	7	130	"	1	
γ	29	177	8 ☽	131	86425	604972	First Quarter.

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

MOSAIC ACCOUNT IN CALENDRIC SEQUENCE WITH COMMENTS.

"And every living substance was destroyed which was upon the face of the ground, both man and cattle and the creeping things; and the fowl of the heaven; and they were destroyed from the earth." (Gen. vii. 23.)

The reiteration here has both the force of intensifying the statement, and likewise is the complement of the several "dooms" pronounced at distinct times respecting this flood. For instance, it is noted five times that this destruction was pronounced, to wit: Gen. vi. 3; 7; 13; 17; and vii. 4: and so, as counterparts, as though to fulfil each several "sentence" of the Almighty, it is alluded to five several times as fulfilled, and accomplished, to wit; Gen. vii, 21; 22; 23; 23; 23:

No doubt, when men shall give themselves to study this record "between the lines," in all the light of "mystic numbers," phraseology and distinction, each of these several dooms and their fulfilments will gain new significance, and fall into

periods and orderly support and sequence, in a way not dreamed of now. But certain, too, it is, that, so long as the Bible is examined simply in the spirit of doubt and with a view to its discredit, rather than to seek its establishment, no light will flow upon such occult points.

Explanations.

As to the duration of the Flood, (one full Solar year, at its absolute Astronomical value), and in view of what Scientifically may have produced it (the fall of a terrestrial ring, or System of rings), and with due regard to the Mosaic account, upon whose credibility we are arguing, it cannot be fairly urged that the time assigned is either too long or too short. In weighing evidence it is not enough to scale the *avoirdupois* of each element of testimony separately, but it is absolutely necessary to modify them all by mutual comparison. For instance, each witness gives its evidence between certain limits. Beyond these limits we must not go, within them we may, as may be required by due inter comparison with the testimony of other independent data.

Now, a cataclysm of such magnitude, as the fall of a "former," Super-firmamental ring of water, drift, etc., would certainly disturb the ordinary terrestrial conditions for a long time. To effectually resist, and sustain the shock of such a phenomenon, a huge, buoyant, ship shaped, well provisioned ark, alone, was suitable.

REMARKS.

To provision it, and anticipate a long confinement therein would require the highest degree of organization, skill and scientific knowledge.

But occupants so circumstanced would be necessarily limited as to space, and equally forced to be extricated from their position at the earliest possible moment.

Now consider these conditions, and all the others which may be fairly added, as so many functions in a mathematical equation. Each of them has its maximum and minimum, and each its mean. So, too, the equation itself has its corresponding limits. But some of the functions are imperative in their translation, and demand that the solution shall not exceed a certain length of time. For instance, the size of the Ark limits the capacity to store food and occupants, this, therefore, is limited by the ordinary conditions of life, etc., etc.

The Mosaic solution of this problem is the "record" of a FACT, and is expressed in the round, full term of "ONE SOLAR YEAR." Moreover, his solution is *accurate* beyond the microscope of modern science!

In an appendix (J) at the close of this Study we discuss the size of the ark based upon the Mosaic account. It was more than ample for the voyage, Why our own Navy is soon to have a vessel that is expected to carry coal enough to steam around the globe, and we look upon such a vessel of 10,000

tons' burden as a monster. We would not hesitate to provision, equip and commission it for a year's trip, and yet the ark was more than ten times this tonnage!

Moreover, not a few endeavor to belittle the ark by referring sarcastically to Barnum's Circus and Menagerie as if an hundred car loads, with which number even Barnum never dared to travel, would have exhausted the capacity of the Tebah built by Noah!

The ark would have stored 10,000 *Carloads* each of 10 tons of 2500 pounds each—our own gross ton being only 2240 lbs.!

But more of this anon, and in its proper place; it is sufficient to say that the objections to the Deluge and its incidents as recorded by Moses are founded upon arrant ignorance in the premises.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account	Absolute Sequence of Days of Week from Creation.	Cross References. —›
	[The Period of "Prevalence" continues,	51 131	5	a
	but reaches its terminal day in this month,	52 132	6	b
	and is succeeded by a similar Period of	53 133	Sat. 20	c
	"Abatement" that is, the waters there-	54 134	1	d
	after begin to withdraw towards the Equa-	55 135	2	e
	tor, and to return to their place in the	56 136	3	f
	caverns below the earth.	57 137	4	g
	Most of the "old earth" is probably now	58 138	5	h
	[1891 A. D.] submerged, perhaps "the	59 139	6	i
	Lost Atlantis."]	60 140	Sat. 21	j
		61 141	1	k
		62 142	2	l
		63 143	3	m
Plate II.		64 144	4	n
		65 145	5	o
Plate I.		66 146	6	p
Gen. viii. 4. **"D."**	The Ark rests on Ararat.	67 147	Sat. 22	q
Gen. vii. 20, 24.	The "*Natural*" rains slack up.	68 148	1	r
Gen. viii. 2, 3.	"The Prevalence" of the waters	69 149	2	s
Gen. vii. 20, 24. **"B."**	ends. The Flood "turns." Beginning	70 150	3	t
Gen. viii. 1. to colon:	of "the Abatement." The Ark is	1	4	u
Gen. viii. 1.	Moored. The wind is sent forth.	2	5	v
Gen. viii. 3. **"I."**	The waters assuage	3	6	w
	continually.	4	Sat. 23	x
		5	1	y
		6	2	z
		7	3	*α*
		8	4	*β*
		9	5	*γ*
		10	6	*δ*

"OF THE GENEALOGIES."

Cross Refer-ences. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1656, A. M.	Absolute Lunar Year i. e. No Intercalations 1708.	Flood. Days, i. e. True *Solar* Year. 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	178	9	132	86425	604973	
b	2	9	10	133	"	4	
c	3	180	11	134	Ends.	5	
d	4	1	12	135	86426	6	
e	5	2	13	136	"	7	
f	6	3	14	137	"	8	
g	7	4	15 ○	138	"	9	Full Moon.
h	8	5	16	139	"	604980	
i	9	6	17	140	"	1	
j	10	7	18	141	Ends.	2	
k	11	8	19	142	86427	3	
l	12	9	20	143	"	4	
m	13	190	21	144	"	5	
n	14	1	22 ☾	145	"	6	Last Quarter.
o	15	2	23	146	"	7	
p	16	3	24	147	"	8	
q	17	4	25	148	Ends.	9	
r	18	5	26	149	86428	604990	
s	19	6	27	150	"	1	
t	20	7	28	151	"	2	
u	21	8	29	152	"	3	
v	22	9	iv ●	153	"	4	New Moon.
w	23	200	1	154	"	5	
x	24	1	2	155	Ends.	6	
y	25	2	3	156	86429	7	
z	26	3	4	157	"	8	
α	27	4	5	158	"	9	
β	28	5	6	159	"	605000	
γ	29	6	7 ☽	160	"	1	First Quarter.
δ	30	207	8	161	86429	605002	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SOCIAL, SECULAR, SCIENTIFIC.

Mosaic Account in Calendric Sequence with Comments.

(q) "And Noah *only* remained alive, and they that were with him in the ark." (vii. 23.) And the ark rested in the seventh month, on the seventeenth day of the month, upon the mountains of Ararat (viii. 4). (It is here to be noted that the 150 days are not yet over. Hence the waters were unabated and Ararat itself (Gen. vii. 20) must have been wholly submerged 15 cubits or 31¼ feet. Therefore the ark's draft was 31¼ feet, or one half of its height over all, and it grated and came to land under such circumstances).

(t) "And God remembered Noah, and every living thing and all the cattle that was with him in the ark; (Gen. viii, 1.)

(v) And God made a wind to pass over the earth and the water assuaged" (viii. 1). The fountains also of "*the deep*," and the windows of heaven were stopped (emptied, exhausted?) and the rain (*i. e.* even the ordinary rain under the *new* conditions) was restrained" (viii. 2).

(t, onwards for 150 days). "And the waters returned from off the earth, in going and returning:" (viii. 3) (*i.e.* in collecting, and adjusting themselves to the "equatorial excess," and receding from the "upper latitudes," and as they went, more and more, light once more breaking through the clouds, absorbed the normal ⅕ into the atmosphere, and the earth gradually commenced to acustom itself to the new condition of affairs.) "And *after* the END of the hundred and fifty years the waters were abated" (viii. 3) (*i. e. commenced* to abate).

EXPLANATIONS.

It must not be overlooked that the Mosaic account is at all points self-consistent. Returning now to the original account of the *Creation*, we find (Gen. i. 1–8), an earth born out of water; formless, void, and darkness brooding over it. So again in the Post-diluvian regeneration the same "natural law" obtains, and out of water does the dry land gradually appear. But with this difference, that "the Deep," the waters above the firmament, are no longer sustained above in the vault of heaven as an impending ring of certain doom. Light, too, plays its part, as at the first, and, scattering the gloom and clouds, breaks in, and brings about its magic work. The "former earth," devoid of oceans, and with its single body of central water gathered into "one place" (i. 10) whence its four rivers ran abroad, is probably for the most part now submerged

a "lost Atlantis" still, but the continents that *now* are *then were too* (with due regard to Geology). But we need not here anticipate the subsidence of the superincumbent flood. From "*after the end*" of the hundred and fifty days of "prevalence," just terminated, there now extends another "period," one of "abatement" equally as long, during which the earth slowly emerges, as we shall gather from the Inspired record.

Remarks.

The present commentator is aware of differing from other "believers," as to the "date" *from* which to enumerate the 150 days of "Prevalence." But he feels fully justified in this difference and is confident that a critical study of the entire Flood period (of 365. + days duration) as set forth in this "Almanac" bears out and necessitates the conclusions to which he has arrived. Thus he includes the 40 days of Rain *in* the period of Prevalence, and thereafter balances this latter period by a similar one of abatement, to wit: 150 days. This leaves 65.242 + etc., days, for the removal of "the covering," and the final preparations for the "exit." Moreover, it satisfies the demands of a critical study of the subordinate periods into which the final 150 days of "water" are divided. Thus "the tops of the mountains" are not seen until the 221st Solar day of the Flood, and on the 261st day we read that "the waters were still on the *face* of the whole earth." Now with the

301st day the "abatement" terminates, and, allowing the 7 days, with which the Lunar year then terminates, as a natural period of "pool"-drying the Deluge as such was over. We do not find it absolutely stated that "the waters were dried up from off the earth" until the 1st day of the 1st month of the 601st year (*i. e.* the beginning of the next Lunar year) which was the 309th Solar day of the Flood period! From this standpoint, and counting the 301th as a *dry* or at least a "drying" day, there extend 65. 242 + solar days to the "exit."

But there were several stages to the drying process, as will be evident so soon as the account is critically examined—*i. e.* carefully examined or in the spirit of the *Highest* criticism, by which, as already defined, we mean analyzed upon the basis of belief and with a view to getting at "the truth, the whole truth and nothing but the truth"—and we shall discuss them in their proper place.

VIII MONTH. 1656 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account	Absolute Sequence of Days of Week from Creation.	Cross References. →
	[The "Abatement" at its height, the	11	Sat. 24	a
	wind in its labors, the Ark at rest, but	12	1	b
	clouded in dense fog and darkness]. The	13	2	c
	waters subside in this 70 days down from	14	3	d
	their summit, or high water mark, to the	15	4	e
	top of Little Ararat. When this is un-	16	5	f
	covered then the "tops" [i. e. plural] of	17	6	g
	the mountains are seen.	18	Sat. 25	h
	How long before the 15 cubits or 31¼	19	1	i
	feet were fallen through can be determin-	20	2	j
	ed, approximately by Mathematics, but	21	3	k
	the problem is not to be solved by simple	22	4	l
	Solid Geometry alone; there are other	23	5	m
	overruling conditions.]	24	6	n
		25	Sat. 26	o
		26	1	p
		27	2	q
		28	3	r
		29	4	s
		30	5	t
		31	6	u
	Central Day of Flood Year.	32	Sat. 27	v
		33	1	w
	[The 183rd Solar day of true Solar year	34	2	x
	1656 A. M., or 1657 Astronomical *dura-*	35	3	y
	tion since the first sunset of Creation.]	36	4	z
	1+181+1+181+1=365, in which the first	37	5	α
	and central and last are Sabbath days !]	38	6	β
		39	Sat. 28	γ

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. " The Almanack," i. e. Days of 1656, A. M.	Absolute Lunar Year i. e. No Intercalations 1708.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	208	9	162	86429	605003	
b	2	9	10	163	86430	4	
c	3	210	11	164	"	5	
d	4	1	12	165	"	6	
e	5	2	13	166	"	7	
f	6	3	14 ○	167	"	8	Full Moon.
g	7	4	15	168	"	9	
h	8	5	16	169	Ends.	605010	
i	9	6	17	170	86431	1	
j	10	7	18	171	"	2	
k	11	8	19	172	"	3	
l	12	9	20	173	"	4	
m	13	220	21 ☾	174	"	5	Last Quarter.
n	14	1	22	175	"	6	
o	15	2	23	176	Ends.	7	
p	16	3	24	177	8643	8	
q	17	4	25	178	"	9	
r	18	5	26	179	"	605020	
s	19	6	27	180	"	1	
t	20	7	28	181	"	2	
u	21	8	v ●	182	"	3	New Moon.
v	22	9	1	183	Ends.	4	
w	23	230	2	184	86433	5	
x	24	1	3	185	"	6	
y	25	2	4	186	"	7	
z	26	3	5	187	"	8	
α	27	4	6	188	"	9	
β	28	5	7	189	"	605030	
γ	29	236	8 ☽	190	Ends.	605031	First Quarter.

NOTES ON PRECEDING MONTH

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

Mosaic Account In Calendric Sequence with Comments.

"And the waters decreased continually" (Genesis viii. 5). See next month.

From now on, or rather from the commencement of the "assuaging," on the 151st Solar day of the Flood Period, there was little chance of extraneous incident, until we come to the day on which the *near-by* "tops of the mountains," of Ararat, were seen. (See tenth month, 1656 A. M.)

One of the primary elements of truthfulness in a historical narrative is its own internal consistency and its agreement with necessary conditions (where nature is also concerned). Now, aside from the entire rejection of the Flood story, (which precludes any right to investigate, *ipso facto*, and stultifies the objector,) the Mosaic account is at perfect internal harmony with itself. The two accounts of creation, *i. e.* the creation of the "former" (or Adam's) earth, and of this "present" one of Noah, are in accord, within the limits of the *specified* differences. Thus they are both born out of water, over both dark-

ness broods, out of both dry land appears, etc., etc.

Let us therefore look more closely at the circumstances surrounding this Noachic *re*creation. At the time we now have under consideration, the atmosphere must have been densely saturated with moisture, fogs, and clouds.

Extended outlook must have been utterly impossible. The ark though moored was still "at sea," in more than "London darkness," more than "Egyptian" even; and, under the influence of the special "wind," which was now passing over the earth (Gen. viii. i), it would have been driven before the gale, and inevitably wrecked, had it not already come to rest, upon the summit of Ararat. Naught to the contrary, and in view of the fact that it continued at rest after this "wind" commenced, it was probably still further shored thereby. But all this while the waters were assuaging, and thus leaving it more and more firmly on its natural "ways." At length "there was Light!" not the full burst of sun, and day, but lucence only, born dimly and diffused. It was through such light as this, grown broader by the 70th day, that Ararat's still storm-washed summits could be first descried. Noah's horizon was circumscribed by the natural conditions with which he was surrounded, and it is ridiculous (within the limits of the story as a true one) to bring sunlight in, save by mere temporary rifts in the necessarily closely superincumbent clouds and mists.

IX MONTH. 1656 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account	Absolute Sequence of Days of Week from Creation.	Cross References. —›
"C."	[The "Abatement" progresses, "wind" at its height, fog, darkness, and mist surround the Ark, hardly broken by the light of noon], *such* days as are elsewhere described as "neither light nor dark," not clear, but a twilight as it were, [Zech. xiv. 6-7.]	40	1	a
		41	2	b
		42	3	c
		43	4	d
		44	5	e
		45	6	f
		46	Sat. 29	g
		47	1	h
		48	2	i
		49	3	j
		50	4	k
		51	5	l
"K."		52	6	m
		53	Sat. 30	n
		54	1	o
		55	2	p
		56	3	q
		57	4	r
		58	5	s
		59	6	t
		60	Sat. 31	u
		61	1	v
		62	2	w
		63	3	x
		64	4	y
		65	5	z
"F."		66	6	α
		67	Sat. 32	β
		68	1	γ
		69	2	δ

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. " The Almanack," i. e. Days of 1656, A. M.	Absolute Lunar Year i. e. No Intercalations 1708.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	237	9	191	86434	605032	
b	2	8	10	192	"	3	
c	3	9	11	193	"	4	
d	4	240	12	194	"	5	
e	5	1	13	195	"	6	
f	6	2	14	196	"	7	
g	7	3	15 🌕	197	Ends.	8	Full Moon.
h	8	4	16	198	86435	9	
i	9	5	17	199	"	605040	
j	10	6	18	200	"	1	
k	11	7	19	201	"	2	
l	12	8	20	202	"	3	
m	13	9	21	203	"	4	
n	14	250	22 ☾	204	Ends.	5	Last Quarter.
o	15	1	23	205	86436	6	
p	16	2	24	206	"	7	
q	17	3	25	207	"	8	
r	18	4	26	208	"	9	
s	19	5	27	209	"	605050	
t	20	6	28	210	"	1	
u	21	7	29	211	Ends.	2	
v	22	8	vi 🌑	212	86437	3	New Moon.
w	23	9	1	213	"	4	
x	24	260	2	214	"	5	
y	25	1	3	215	"	6	
z	26	2	4	216	"	7	
α	27	3	5	217	"	8	
β	28	4	6	218	Ends.	9	
γ	29	5	7 ☽	219	86438	605060	First Quarter.
δ	30	266	8	220	"	605061	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

MOSAIC ACCOUNT IN CALENDRIC SEQUENCE WITH COMMENTS.

Or [" and the waters were in going and decreasing] until the tenth month" (Gen. viii. 5). See preceding and following months.

We are dealing with a stupendous event in our terrestrial history, and yet with one which we maintain finds more than plausible support in Geology, and from the Nebular Hypothesis.

From the nature of the case it can have no repetition. It is *un*paralleled, and not *to be* paralleled in this world's history, and for obvious astronomical reasons. And yet it *will be paralleled* in that of other worlds, and this beneath the focus of our very telescopes!

The flood was a "natural" event, inevitably due to the "reign of law." It is nowhere claimed, by Moses, that it was "supernatural," rather does he imply the reverse of this proposition.

But how shall we account for it? The answer is simple. Bearing the Mosaic account fully in mind, (that is, from the *beginning* of Genesis to the *end* of

its VIIIth chapter,) and not forgetting the conclusions of practical Astronomy, let one pause beside the first fine telescope near which he comes, and turn it full upon the planet Saturn, ringed with water—" a great deep "—far above its " firmament," and with rings of " drift," and threatened as inevitably with a " Flood " as ripe fruit *with a Fall!*

It is aside from the scope and object of this treatise to go *deeply* into what, as to natural events, may have been the astronomical " occasion " of the Flood. Its *cause* was *gravity!* Whether rotation failed by the direct will of God Almighty, in the watery ring above the firmament, or whether, in due process of contraction, it naturally broke, or whether it was shivered by a comet, is immaterial to the issue. What *is* essential is this; that the oldest authentic history on earth—the Hebrew Scriptures—detail the account fully. And this account, when put beneath the closest scrutiny of modern science, is as chronologically correct as if it was the record of an " Eclipse," or a " Transit of Venus." We find in it, in fact, an accuracy, as to internal harmony, and to absolute astronomical data, quite as surprising to the modern premises of disbelief as are the " natural " facts and flood-phenomena to which it bears such unerring testimony! Genesis is not only consistent with itself, with the Nebular Hypothesis as best understood, with our Planetary system as our telescopes reveal it, and with Geology, but its consummate accord with Chronology, as an absolutely

astronomical and unerring science, is, by this very Flood-record, put upon such an astounding foundation of TRUTH that temerity herself must needs pause ere she longer dares to stultify her own convictions. We make, therefore, the following nine "counts," for the deep consideration of such as desire a "natural" foundation for belief in the Mosaic Flood in addition to the historical traditions and testimony of all mankind as to its fact.

I. Genesis i. 7 indicates a vast volume of water above the firmament: *There is none now.* Genesis also indicates that when this earth was only a Protoplasmic world it was covered with water, and so is not inconsistent in *re-covering* it therewith, when in due time natural law may have required it.

II. The Nebular Hypothesis is agreeable to both of these possibilities; *i. e.* an original, spherical ultimate, where into all the waters were absolutely driven, and which ultimately became a ring of water, drift, and fluid, about this very earth.

III. Saturn probably has just such a ring, or system of rings, and will one day have just such a flood.

IV. It *may* never have "rained" as such, before the Flood, but a sort of geological hothouse condition may have necessarily existed under the firmamental waters, agreeably to natural physics under special conditions which do not now obtain.

V. Genesis is agreeable; Moses wrote consistently

with this supposition and even records it as a fact (Genesis ii. 5–6!).

VI. The Flood may, therefore, have been a natural event in the Planetary system, which Noah may have been led to understand, and anticipate thoroughly. In the meantime the rest of the antediluvians confirmed in the "constancy of all things" may have been just as confident in their disbelief until too late save to rue it.

VII. In such a case, the "Rainbow" could and would have been a *new* phenomenon under the new order of things after the Flood, and would have been "placed" naturally in the clouds of the *first* sunshower the earth ever saw,—Mr. Ingersoll and all others to the contrary notwithstanding!

VIII. And thus it would have had a pointedly double significance to Noah and his immediate family, who, (in memory of the "Bow of waters" which had spanned the "former" vault of heaven, as the very harbinger of a Doom which they alone had survived,) could see in it not only a beautiful semblance of its *predecessor*, but (*ipso facto*, as the natural consequence of a state of affairs in which "rain" as we understand it had at last become possible,) could understand, as we their descendants never can, its full significance as a *Token* of the Covenant which God had made with all terrestrial nature by virtue of the very Flood itself wherewith the world was washed and purified!

IX. And, finally: with such arguments as the

foregoing reasonably in favor of the Record, and agreeable to the principles of "Science" as we call it, and with nothing but the arrogance of our own personal inexperience against it, or our wilfulness, the balance of the Credibility is certainly with "Moses and the Prophets" and with "Christ and the Apostles!" *

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* "Much has been written by some men to the effect that as the rainbow is a natural phenomenon it cannot be regarded as unknown to the antediluvians. Hence that it could not be a sign of a covenant between God and man that the waters shall no more become a flood to destroy all flesh.

"To deal with the above sceptical statement let us go a little deeper into science. We read of the flood and the rainbow in Genesis viii. and ix. We are told that Noah went into the ark, and the rain began on the 17th of the 2d month; and from the fifth chapter of Genesis we find that the flood was in 1656. The date as one of the *lunar* year, which has 354 days, is 11 less than the solar period, which has 365 + days. If therefore we divide 1656 by 7 (the number of years which the observance of weeks of seven days produces by bringing the same dates round again upon the same dates of the week) we find that 1656 was the 5th of the cycle of seven. Hence, as a boy in a two-penny school-board will see, these 11 days in the 5th year will make the 17th of the 2d month, or the Biblical date of the flood to be the first day of the new solar year—23d of Sept., when the sun crosses the line at the autumnal equinox, which was always the beginning of the Biblical solar year. The fruits of the earth were then ready, and Noah doubtless stored the ark with them at this most suitable period of the year. We also find that Noah was 365 days, or a solar year in the ark. Therefore when he came out it was the most suitable period of the year for seeing the rainbow. It could then be in its largest and most handsome form, according to the present constitution of the world.

That there was some alteration in the constitution of the world, and most probably in the atmosphere, is an opinion held by many

men. The opinion is grounded on the fact that after the Flood patriarchal lives dwindled down speedily to 400, 300, and 120 years, as will be seen by comparing the lives of the post-diluvian patriarchs, given in Gen. xi., with the antediluvian patriarchs given in Gen. v. The atmosphere seems to have become more humid. Instead of " a mist or dew, from the earth, watering the ground," vegetation is now reared by rain. There is therefore sufficient evidence to allow the conclusion that there was no rainbow before the flood.

That the years of the patriarchs were precisely those mentioned in Gen. v. and xi. is conclusively shown by the application of astronomy to the measurement of time, because we find that the years given are required by the periods of the eclipses and transits as we now see them."

J. B. Dimbleby in " ALL PAST TIME," 1887.

X MONTH. 1656 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account		Absolute Sequence of Days of Week from Creation.	Cross References. →
Gen. viii. 5. "D."	Tops of the Mountains seen.		70	3	a
Plate I.	[i. e. near at hand through the breaking	1	71	4	b
"E." "F."	gloom.]	2	72	5	c
		3	73	6	d
	The central dates of Period of Abatement.	4	74	Sat.[33]	e
		5	75	1	f
		6	76	2	g
"F.'	The recession of the waters was the	7	77	3	h
Plate IV.	natural result of overcoming their original	8	78	4	i
	rotary motion, which they brought with	9	79	5	j
	them in their fall, and expended against	10	80	6	k
	the globe. This, neutralized by friction,	11	81	Sat.[34]	l
	the earth's own centrifugal motion, and	12	82	1	m
	spherical shape, brought them to their	13	83	2	n
	"full," "turned" them, and they fell back	14	84	3	o
	towards and into the equatorial excess, by	15	85	4	p
	gravity, etc., filled up the sea, and the	16	86	5	q
	subterranean oceans.	17	87	6	r
	Before the Flood there was but one sea,	18	88	Sat.[35]	s
	and it was mostly "under the earth,"	19	89	1	t
	now there are many, and they are both	20	90	2	u
	under and on it.	21	91	3	v
		22	92	4	w
		23	93	5	x
		24	94	6	y
		25	95	Sat.[36]	z
		26	96	1	α
		27	97	2	β
		28	98	3	γ

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1656, A. M	Absolute Lunar Year i. e. No Intercalations 1708.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	267	9	221	86438	605062	
b	2	8	10	222	"	3	
c	3	9	11	223	"	4	
d	4	270	12	224	"	5	
e	5	1	13	225	Ends.	6	
f	6	2	14 🌕	226	86439	7	Full Moon.
g	7	3	15	227	"	8	
h	8	4	16	228	"	9	
i	9	5	17	229	"	605070	
j	10	6	18	230	"	1	
k	11	7	19	231	"	2	
l	12	8	20	232	Ends.	3	
m	13	9	21	233	86440	4	
n	14	280	22 ☾	234	"	5	Last Quarter.
o	15	1	23	235	"	6	
p	16	2	24	236	"	7	
q	17	3	25	237	"	8	
r	18	4	26	238	"	9	
s	19	5	27	239	Ends.	605080	
t	20	6	28	240	86441	1	
u	21	7	vii 🌑	241	"	2	New Moon.
v	22	8	1	242	"	3	
w	23	9	2	243	"	4	
x	24	290	3	244	"	5	
y	25	1	4	245	"	6	
z	26	2	5	246	Ends.	7	
α	27	3	6	247	86442	8	
β	28	4	7	248	"	9	
γ	29	295	8 ☽	249	"	605090	First Quarter.

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

MOSAIC ACCOUNT IN CALENDRIC SEQUENCE WITH COMMENTS.

(a.) "In the tenth month on the first day of the month were the tops of the mountains seen" (Gen. viii. 5). "And it came to pass at the *end of forty days*, that," etc., (Gen. viii. 6) see next month.

Now from the "time of day," on this first day of the tenth month, when the "tops of the mountains were seen" to the same "time" on the next, or second day of the month, was one day in duration, and therefore the expression "at the end of *forty* days" necessarily brings us to a corresponding hour of the 41st day forward. In such a reckoning we naturally include the 1st day. To simplify the question it is best to regard the enumeration in the first column in the Calendar as one of "*duration*," and so number the 2d day of the month as 1, *i. e.*, 1 day ended. In this way the date opposite to which 40 falls will be the one intended in the Mosaic account, *i. e.*, Sunday, the 12th day of the eleventh month *q. v.* Now this matter is of far more importance than at first appears, as we shall

explain in the column headed "Remarks." In the meanwhile, as to the *time* on this "first day" when "the mountains were seen": This we believe to have been after "sunrise," *i. e.*, after at least its first twelve hours had expired. In the remarks on the Eighth month we have shown how little light Noah could have had at this time, and all the circumstances point to the "morning" of the day rather than the "evening" as the time reasonably intended.

Explanations.

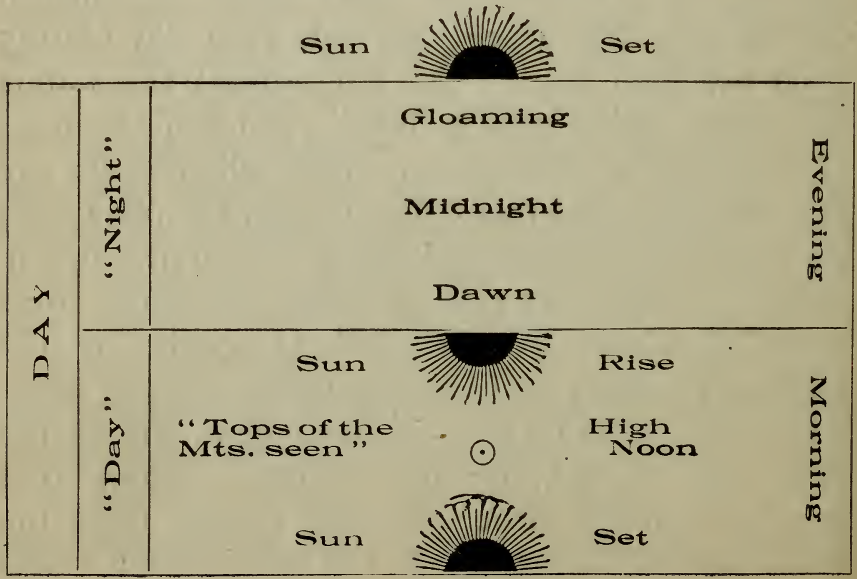
(a.) That is *the tops of the mountains of Ararat.* For an examination of the Geography will show that there were no others near enough (under the existing circumstances), nor *high* enough (relatively to Ararat), *to be seen!* In other words, all through the 69 days which preceded this 70th day (dating from the 20th day of the 7th month) the waters had been falling 4058¼ feet! For (on the basis of the Mosaic account, *i. e.*, that whereon we are arguing), as the waters did not *begin* to abate until six days *after* the ark had *rested* "upon the mountains of Ararat," the tops of these mountains must then have been covered full 15 cubits by the *un*abated waters; and therefore *these* are the ones, which now, after 69 days of abatement, and on the 70th day thereof, are just visible. Ararat is a double mountain, hence, the Ark resting upon the broad summit of one peak, the twin summit could

easily have been seen, under the implied circumstances. And, dependent, too, upon the real outlook offered by the "window," the more remote parts of the very mountain top upon which it rested could also have been seen.

Yet, nevertheless, there *still* remained a vast sphere, or ovoid, of water, beneath these summits, and above the hills and surface of the ground (!) whose volume would have to recede (towards the equator) and otherwise assuage before Noah could venture to send out his winged examiners.

Remarks.

The days from Creation must be reckoned logically and consistently from Sunset *via* Sunrise to Sunset again. Thus Tuesday, the first of this month may be schemed as follows.



Now it must have been towards the "*end*" (or in the "morning") of the first day that the mountains were *seen*, and thus the *end*, or "morning," of the 40 days of duration naturally brings us to Sunday, the 12th day of the 11th month.

N. B. All of the important *working* days in this record thus fall, as they *should* fall, upon "week days," not on a "Sabbath." And by glancing over the calendar it will be seen that they generally fall upon *first* days of the week, which to the "Ancient" was what Monday is to the "Christian." Now the fitness of this Sequence of "First days of the week," as dates of marked import in Noah's journal, is as apparent as its thorough demonstration, by this calendar now at last recovered, is remarkable and manifest. Unless this were so we would have Noah "opening the window," evidently a mechanical undertaking of considerable labor, and later on commencing the still more difficult task of removing "the covering" of the ark upon Sabbath days! (Gen. ii. 1, 2, 3!) *i. e.*, "*working!*" which would be a Chronological *reductio ad absurdum* of the whole story, from the patriarchal standpoint! The sequence of the "week days" as laid down in this calendar cannot be shaken, and if they proved that Noah "Labored" on the Sabbath they would throw discredit on the record!

XI MONTH. 1656 A. M. i. e.

Biblical References, &c. References to Special Notes.		Events of the Flood Period opposite their proper dates.		Subordinate Periods in the Mosaic Account	Absolute Sequence of Days of Week from Creation.	Cross References. ⟶
		[Mists begin somewhat to clear, and the "wind" probably to subside more or less.]		29 99	4	a
		In this month Noah looked out upon "the earth that now is"—a new one, born as at first out of the water!		30 100	5	b
				31 101	6	c
				32 102	Sat.[37]	d
		The absence of the "Ring of Water" which had formerly been "above the firmament" must have been a matter of great Astronomical interest to Noah and those with him in the Ark.		33 103	1	e
				34 104	2	f
				35 105	3	g
				36 106	4	h
				37 107	5	i
				38 108	6	j
Gen. ii. 1-3.		A Day of Rest, not of work.		39 109	Sat.[38]	k
Gen. viii. 6-9, 14.		Tops of the High hills bare. Window opened "in the morning." Raven released. Dove sent forth and returns.		40 110	1	l
Plate I.	1		1	41 111	2	m
	2		2	42 112	3	n
	3		3	43 113	4	o
	4		4	44 114	5	p
"B."	5		5	45 115	6	q
Gen. ii. 1-3.	6	A Day of Rest. *	6	46 116	Sat.[39]	r
Gen. viii. 10.	7	Dove sent forth in "the morning."	7	1 117	1	s
Gen. viii. 11.	8	Dove brings Olive leaf in "the even'g"	8	2 118	2	t
Plate I.	9		1	3 119	3	u
	10	*The foliage of the Olive groves begins to project at the base of Ararat, i. e., "foot hills and slopes bare."	2	4 120	4	v
	11		3	5 121	5	w
	12		4	6 122	6	x
Gen. ii. 1-3.	13	A Day of Rest.	5	7 123	Sat.[40]	y
Plate I.	14		6	8 124	1	z
Gen. viii. 12.	15	Dove sent forth and does not return.	7	9 125	2	α
	16			1 126	3	β
	17			2 127	4	γ
	18			3 128	5	δ

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1656, A. M.	Absolute Lunar Year i. e. No Intercalations 1708.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	296	9	250	86442	605091	
b	2	7	10	251	"	2	
c	3	8	11	252	"	3	
d	4	9	12	253	Ends.	4	
e	5	300	13	254	86443	5	
f	6	1	14	255	"	6	
g	7	2	15 🌕	256	"	7	Full Moon.
h	8	3	16	257	"	8	
i	9	4	17	258	"	9	
j	10	5	18	259	"	605100	
k	11	6	19	260	Ends.	1	
l	12	7	20	261	86444	2	
m	13	8	21	262	"	3	
n	14	9	22 ☾	263	"	4	Last Quarter.
o	15	310	23	264	"	5	
p	16	1	24	265	"	6	
q	17	2	25	266	"	7	
r	18	3	26	207	Ends.	8	
s	19	4	27	268	86445	9	
t	20	5	28	269	"	605110	
u	21	6	29	270	"	1	
v	22	7	viii 🌑	271	"	2	New Moon.
w	23	8	1	272	"	3	
x	24	9	2	273	"	4	
y	25	320	3	274	Ends.	5	
z	26	1	4	275	86446	6	
α	27	2	5	276	"	7	
β	28	3	6	277	"	8	
γ	29	4	7 ☽	278	"	9	First Quarter.
δ	30	325	8	279	"	605120	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

MOSAIC ACCOUNT IN CALENDRIC SEQUENCE WITH COMMENTS.

(l) "Noah opened the (a) window of the ark which he had made (viii. 6) and he sent forth a raven which went forth to and fro (or in going forth and returning) *until the waters were dried up from off the earth*" (viii. 7) (compare viii. 13).

"Also he sent forth a dove from him, to see if the waters were abated from off the *face of the ground*" (viii. 8).

"But the dove found no rest for the sole of her foot, and she returned unto him into the ark, *for the waters were on the face of the whole earth:* then he put forth his hand and took her, and pulled her in unto him into the ark" (viii. 9). (s) And he stayed yet other seven days: and again he sent forth the dove out of the ark" (viii. 10). (t) "And the dove came in to him *in the evening:*" and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth" (viii. 11). (*a*) "And he stayed yet other seven days; and sent forth the dove; which returned not again to him any more" (Gen. viii. 12).

It had found Rest!

The expression that "Noah knew that the waters were *abated*" is a relative one, not that "the abatement" was *over*, in the sense of completed, but rather, well progressed. For there yet remained 32 days (*i. e.* 118 to 150) to the *end* of "the abatement" and 8 more, *i. e.* 40 in all to the day of their final drying,—the last day of the Lunar year! This sequence of 8s is remarkable and submitted to students of Mystic Numbers!

It was, in fact, as per the record, not until the 110th day of "the abatement," or the 261st of the whole flood period, that Noah presumed to "open" the window, and risk a "Raven" and a "Dove" as messengers abroad, and even then affairs were hopeless for the latter. The Raven, however, more at home in such a scene, and capable of "*resting*" on the bleak crags of Ararat, and the tops of the high hills soon after fully in view far below them, went "to and fro," from that time on, "until the waters were dried up." In another week, however, the Dove, *too*, found that the assuaging waters had reached the olive limits at the base of Ararat's foot-hills, etc. Hence it apparently remained out over *that* day's termination, and came back "in the evening" of the next. For, as Noah's days commenced at "evening" (*i. e.* with sundown, and no hour to send out such a messenger), the dove was probably sent out early "in the morning" of the day in question which was the 117th of "abate-

ment," and came in at nightfull *i. e.* after the sunset beginning of the new 118th day of abatement. Upon the 125th day of abatement the dove again goes forth, finds rest, and comes again no more unto the ark. And still, for 34 days longer, *i. e.* until the full end of that Lunar year, and over the first day of the next (which was a Sabbath) Noah continues to wait before he finds it judicious to commence *uncovering* the ark!

Three different Hebrew words have been rendered "window" in our Version of the Flood! No wonder, therefore, we are more or less confused in the premises! The first word, *Arubbah*, ארבה occurs twice (Gen. vii. 2, and viii. 2). Young's Concordance gives it "woven work"—"the woven work of heaven" was broken up—an appropriate term to designate the System of rings that fell upon the doomed earth.

The second word *Tsohar* צהר occurs but once in the Bible, to wit, in the Specifications of the Ark as given by God to Noah (Gen. vi. 16). Young translates it "a bright object." The word has given commentators more trouble than any other, and there are all sorts of conjectures upon its use and object.

They have, apparently, made a mountain out of a mole hill, for while it occurs in the singular only, this one time in the Old Testament, "it frequently occurs in the dual number, in which it denotes the light of the Sun at high noon, when he stands over

our heads." This *Tsohar* which God commanded to be made was a complete arrangement for *light and air*. We might translate it—"a ventilating skylight shalt thou make to the Ark!

The *third* word *Challon* חלון occurs some twenty-seven times in the Bible and is always correctly translated "a window," signifying exactly what the words imply to us. Now it is noticeable that no mention of *this* window (and there were undoubtedly dozens of them around the Ark!) is made in the Specifications; Noah simply made it as he made other and fitting things called for by the commonsense realization of his model as a whole. It was one of these windows that Noah opened upon the 12th day of this Eleventh month in order to give exit to the Raven and the Dove.

EXPLANATIONS.

(e) The opening of the window seems to have been a permanent affair. There is no record of its being "closed" again. Now this is not a captious point of small moment, and wholly overwrought. It is similar in significance to the record of a very opposite event in Chapter vii. Verse 16., where "the Lord" closed the door, or "*Shut* Noah in." We take this literally, at its full weight, and believe that Moses here implies a fact, and with a purpose, to wit: that, *thus* closed, the door was *beyond* Noah's control, beyond any mortal or immortal power, save that of Him who shut it. So in

the matter of "the window" which *was*, as per implication, under Noah's control, it is opened by him on this the 261st day of the Flood period, the 110th of the Abatement, and *left* open, and this indicates, too, the beginning of settled clemency in the hitherto disturbed atmosphere, a partial clearing off of mists, fogs, clouds and overcharged moisture, a quieting of the "wind" (viii. 1), etc. It may be objected that the magnification of such points as these, is, as it were, "straining out gnats and swallowing camels." So be it, we do magnify them, and legitimately. There are no trivial points in the Mosaic account and its critical investigation upon sound Astronomical and Scientific principles, leaves so little for objectors to seize upon that they are welcome to wrestle over what they may consider "small," to their hearts' content! In the meantime it is but fair to the Mosaic account to take its brief hints and spread them open to discussion in all their bearings; and it is only in the spirit of endeavor after "the truth, the whole truth and nothing but the truth," that these Studies are conducted.

Remarks.

Finally, in this connection, and as another argument in favor of the small point of the permanent opening of "the window, it is to be noted that from this first day (1) of its freedom, the Raven seems to have gone in and out" of the opened

window, *i. e.*, "to and fro" (Gen. viii. 7) until the Lunar year of the Genealogies closed, after which it returned no more.

(*a*) Upon its third release or discharge from the Ark, the dove remained away, *i. e.*, returns not again to Noah. Thus, the first living creature that actually left the Ark permanently and took up its abode in the regenerated world was the Dove, the very *emblem* of the Spirit of Him who had "moved over the face of the waters" at Creation's dawn (Gen. i. 2),—the *earnest* of the Comforter yet to come, and a beautiful renewal of the primeval promise unto Eve! (Gen. iii. 14, 15), and it dwelt among the olive groves!

XII MONTH. 1656 A. M. i. e.

Biblical References, &c. References to Special Notes.		Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account		Absolute Sequence of Days of Week from Creation.	Cross References. →
	19	[The "waters" are now in the last	4	129	6	a
	20	stages of "Abatement," and are *abated*	5	130	Sat.[41]	b
	21	on the 22nd of this month, with which	6	131	1	c
	22	date the 150 days of abatement end.]	7	132	2	d
	23	It is followed by a week of drying,	8	133	3	e
	24	which closes the Lunar year.	9	134	4	f
	25	The whole Mosaic account of the	10	135	5	g
	26	Deluge is a consistent recital of a vast	11	136	6	h
	27	universal Astronomical Phenomenon.	12	137	Sat.[42]	i
	28	It cannot be made to fit a mere "local	13	138	1	j
	29	affair." The Mosaic Chronology alone	14	139	2	k
	30	proves it!	15	140	3	l
	31		16	141	4	m
	32		17	142	5	n
	33		18	143	6	o
	34		19	144	Sat.[43]	p
	35		20	145	1	q
	36		21	146	2	r
	37		22	147	3	s
	38		23	148	4	t
"B."	39		24	149	5	u
Gen. viii. 3.	40	End of the Abatement. Hence [v]	25	150	6	v
Plate I.	41	The Drying commences.		1	Sat.[44]	w
	42			2	1	x
	43	This "drying" dealt with the pools		3	2	y
	44	and superfluous water here and there		4	3	z
	45	*upon* the earth.		5	4	α
	46			6	5	β
"I."	47	Calendric Lunar Year ends at "*mean*" sundown, i. e., 6 P. M.		7	6	γ

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1656, A. M	Absolute Lunar Year i. e. No Intercalations 1708.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	326	9	280	86446	605121	
b	2	7	10	281	Ends.	2	
c	3	8	11	282	86447	3	
d	4	9	12	283	"	4	
e	5	330	13	284	"	5	
f	6	1	14	285	"	6	
g	7	2	15 🌕	286	"	7	Full Moon.
h	8	3	16	287	"	8	
i	9	4	17	288	Ends.	9	
j	10	5	18	289	86448	605130	
k	11	6	19	290	"	1	
l	12	7	20	291	"	2	
m	13	8	21	292	"	3	
n	14	9	22 ☾	293	"	4	Last Quarter.
o	15	340	23	294	"	5	
p	16	1	24	295	Ends.	6	
q	17	2	25	296	86449	7	
r	18	3	26	297	"	8	
s	19	4	27	298	"	9	
t	20	5	28	299	"	605140	
u	21	6	ix 🌑	300	"	1	New Moon.
v	22	7	1	301	"	2	
w	23	8	2	302	Ends.	3	
x	24	9	3	303	86450	4	
y	25	350	4	304	"	5	
z	26	1	5	305	"	6	
α	27	2	6	306	"	7	
β	28	3	7	307	"	8	
γ	29	354	8 ☽	308	"	605149	First Quarter.

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

Mosaic Account In Calendric Sequence with Comments.

(v) "And after the end of the hundred and fifty days the waters were abated (Gen. viii. 3). Whether this part of the record refers to the same period, as does verse 24, Chapter vii., or not, still and nevertheless the 150 days of "abatement," which are the counterpart of those of "prevalence," extend to the date assigned them in the month now under consideration. The grammatical position of this clause in the sentence covered by verse 3, chap. viii. (all of which chapter from 1 to 3 inclusive refers to events subsequent to the 150th day of "prevalence), fairly implies that it does in reality have reference to the *second* period of 150 days "*after the end*," of which as a chronological fact it states (*i. e.* in the past tense) that "the waters *were abated.*" (For further discussion of this point see Remarks on the 7th month.)

The ordinary, and casual reader of the Bible, coming to verses 4 and 5 of chapter viii., would naturally suppose that the resting of the ark on the

17th of the 7th month (viii. 4) was due to the "abatement," and that the decrease in the waters (viii. 5) dated from this resting of the ark. The calendar shows this was not the case, nor was it so intended to be understood by Moses. As a historian he could follow but *one* thread of his recital *at a time*. Hence in verse 4 he *reverts* to an event which finds its date strictly in the period of "*prevalence*." Immediately in sequence, however, he *returns* to the subject under consideration in verses 1 to 3, and *ipso facto* is in that of the "*abatement*."

Explanations.

It is only in such a calendar, as the one we are studying, that the natural sequence of the periods and their incidents becomes apparent. In the light thus afforded we not only can understand the historian better, and follow his account, but we are forced into astonishment at the astronomical accuracy and minuteness with which his periods arrange themselves and his dates chime with the eternal dial of the heavenly bodies.

Now until such a Study as the present was set on foot (and pushed incisively home, with the most careful scientific minuteness with which we can compass it) no modern student could have dreamed that the Mosaic recital involved anything deeper than a mere record of events. That it also fitted and still fits into the cogwheels of universal chronology, and is perfect, beyond criticism, from the

scientific and astronomical standpoints is a dilemma for the infidel.

Remarks.

(w) This *preliminary* drying, in so far as the earth, etc., is concerned, or *final* period as to the complete disappearance of the waters commences $4^h\ 12^m\ 25^s$ + after sunset on the 22d of this month, *i. e.* on the "sixth day," some four, etc., hours after its sunset beginning. It is concerned with the remnants of the waters which remain here and there in pools, etc. It lasts eight days, *i. e.* until one day after the end of one week, or until $4^h\ 12^m$ 25 + sec. after the end of the calendric Lunar year. This *nominally* terminates at the opening sundown of 1st day of the next month—but *absolutely* runs on beyond sunset and until 12^m to 25 + sec. after 10 o'clock P. M. of that day. So that it must have been "in the evening" of that day and sabbath (*q.v.*) that, as per the record, it is announced that "the waters were dried."

(γ) With the end of this Lunar year, the Raven, (which had been going to and fro from the ark since its first release on the 12th of the last month (*q. v.*) makes its last journey ("back"); for thereafter it remains away, Its final journey *to* the ark may be fairly put upon this last day of the Genealogical Lunar year, *i. e.* the 29th of this month, or at the approach of its closing sunset; so that logically we must enter against the *next* time of light, *i. e.* the

"morning" of Sabbath, the first of the next month that the Raven was lost (Gen. viii. 7). Thus the Ark loses its second living creature and the earth gains it. This time an "*unclean* bird" (Deut. xiv. 14. Lev. xi. 15) which takes the Sabbath as befitting for its exit.

I MONTH. 1657 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account		Absolute Sequence of Days of Week from Creation.	Cross References. →
Gen. viii. 13, 7.	48 "Waters dried up." Raven lost.		8	Sat.[45]	a
Gen. viii. 13.	49 Removal of "Covering" *commences.*		9	1	b
"B."	[And the "ground," and "earth" [a]	1	10	2	c
	also, *begin* to dry.] Process lasts a full	2	11	3	d
	month.	3	12	4	e
	Noah's [Lunar] Birthday, "601 yrs. old."	4	13	5	f
	[and thus entering *upon*, or *into* his 602nd	5	14	6	g
	Lunar year, but still 600 Solar years old,	6	15	Sat.[46]	h
	although *in* his 601st Solar year. Such as	7	16	1	i
	cannot *see* the full force of these distinc-	8	17	2	j
	tions, in the light of the very method in	9	18	3	k
	which, individually, they reckon their	10	19	4	l
	own years and ages, are certainly incapa-	11	20	5	m
	ble of pronouncing judgment for or against	12	21	6	n
	this record. It is a simple scientific form	13	22	Sat.[47]	o
	of expression as old as the human race	14	23	1	p
	and universally employed by all its sections	15	24	2	q
	who are sons of Noah.]	16	25	3	r
		17	26	4	s
		18	27	5	t
		19	28	6	u
		20	29	Sat.[48]	v
		21	30	1	w
		22	31	2	x
		23	32	3	y
		24	33	4	z
		25	34	5	*α*
Gen. viii. 13.	End of removing "Covering" of Ark.	26	35	6	*β*
Gen. viii. 13.	"And looked, and behold,		36	Sat.[49]	*γ*
Gen. viii. 13.	the Face of," etc. [*See next month.*]		37	1	*δ*

"OF THE GENEALOGIES."

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1657, A. M.	Absolute Lunar Year i. e. No Intercalations 1708.	Flood. Days, i. e. True *Solar* Year, 1656 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	1	9	309	86450	605150	
b	2	2	10	310	86451	1	
c	3	3	11	311	"	2	
d	4	4	12	312	"	3	
e	5	5	13	313	"	4	
f	6	6	14	314	"	5	
g	7	7	15 🌝	315	"	6	Full Moon.
h	8	8	16	316	Ends.	7	
i	9	9	17	317	86452	8	
j	10	10	18	318	"	9	
k	11	11	19	319	"	605160	
l	12	12	20	320	"	1	
m	13	13	21	321	"	2	
n	14	14	22 ☾	322	"	3	Last Quarter.
o	15	15	23	323	Ends.	4	
p	16	16	24	324	86453	5	
q	17	17	25	325	"	6	
r	18	18	26	326	"	7	
s	19	19	27	327	"	8	
t	20	20	28	328	"	9	
u	21	21	29	329	"	605170	
v	22	22	x 🌚	330	Ends.	1	New Moon.
w	23	23	1	331	86454	2	
x	24	24	2	332	"	3	
y	25	25	3	333	"	4	
z	26	26	4	334	"	5	
α	27	27	5	335	"	6	
β	28	28	6	336	"	7	
γ	29	29	7 ☽	337	Ends.	8	First Quarter.
δ	30	30	8	338	86455	605179	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

MOSAIC ACCOUNT IN CALENDRIC SEQUENCE WITH COMMENTS.

(a) "And it came to pass in the six hundred and first year" (*i. e.* Calendric year, as per Noah's "Almanac," or the so-called 1657 *Lunar*-Calendric year A. M., which thus commences *ahead* of the (1657 A. M.) *Solar* year, still running, by an amount of days due to the corresponding quantity of intercalation outstanding), "in the first month, the first day of the month, the waters were dried up from off the earth:" (Gen. viii. 13, as far as colon:) (see also Gen. viii. 7).

(b to s) "And Noah removed" (*i. e. began*) (on this first day, or first *working* day of this new week), to remove "the covering of the Ark" (Gen. viii. 13). (An undertaking not to be accomplished by any means in *one* day! but lasting rather and more probably *throughout this whole month*).

(b to s) "And looked" (*i. e.* at length, and suggestively according to the construction of the sentence, after the covering was all removed, when he could minutely examine affairs in every direction far and wide over the earth).

(s) "And behold, the face" (*i. e.* the *sur*face) "of the *ground* was dry" (Gen. viii. 13). (But evidently nothing was reliable *beneath* the surface, hence we find a subsequent "drying" of "*the earth*," as noted in the next month.

All through this month (it may be fairly gathered from the nature of the case, and the consensus of the whole account) the labor of removing the Covering of the Ark progresses, Sabbaths excepted. The *huge size* of the Ark, 300 x 50 x 30 *cubits*, and the *great strength* with which it must have been built to withstand the shock of the falling Deluge (a broken satellite of water, and "drift" in rings" about the earth!), and the *care* with which it had been constructed, during years and years of labor (how many of the 120 which preceded the Flood we do not know, but perhaps all of them were employed in constructing this ship), being taken into consideration we may form a just estimate of the task involved in the removal of "the covering" or roof! In view of all these circumstances, we do not think any too much time has been assigned to the task. At any rate, we prefer to err upon the commonsense side of the subject (since it is, as to this particular point, merely a conjecture as to dates and duration). An error on this side of the subject is certainly more reasonable than the one which has heretofore found almost universal belief, to wit; that this covering was removed in a *single* day, and that a *Sabbath* day! (as our calendar shows the 1st day of this month must have been!)

In the meantime the sun was at work upon the surface of the *ground*. For the "standing waters" having been dried up, by the first of this month, the next step in the process was the "surface" drying, which had to precede the final stage of "earth" drying. Relatively speaking this "surface of the ground" period is a long one, and naturally so; for the surface, freed of water, must have been in the state of the very softest mud, and this to a considerable depth. Its retentive powers, its capillary nature, and the fact that, as the process continued, it tended to hinder the operation on the adjacent underlying layers are enough to account for this delay. We see the same thing going on to a limited extent in *Egypt*, yearly, after the final subsidence of the overflow of the Nile; indeed all of these stages find their relative counterparts upon the cultivated bottoms of that land of Floods. Thus we have the rise of the Nile, or its "prevalence," its fall, abatement or assuaging; the drying of the standing pools, the surface drying of the ground, and finally the drying of the Land, or earth of Egypt; nor do we doubt but that a comparative study of the two cases will shed light upon the general Flood.

Supposed Ruins of an Antediluvian City.

"The city of Sepharvaim, which is mentioned in Isaiah xxxvi. 19. and 2 Kings xviii. sometimes called Sippara, was older than Babylon, and for that

and other reasons supposed to be an antediluvian city. Its ruins were discovered by Mr. Rassam several years ago. One of the gangs of men, who were digging under his directions, came upon the wall of a chamber, the examination of which showed that it belonged to the old Babylonian style of building. In a corner of the chamber, about three feet below the surface, was found an inscribed coffer, inside which was deposited a stone tablet covered with inscriptions. These state that Sutu, a wicked enemy, carried off the property of the sun-god and destroyed the sanctuaries. The building was subsequently restored by Simmos-Sigu. There is a date to the inscription "Babylon, month Nizan, 20th day and 31st year of Nabu-apla-iddin, King of Babylon." This date is remarkable, as it is like one in the Bible, and thus indicates that the residents of ancient Babylon were the immediate descendants of Noah, using the same names for the months. What gives additional interest to the discovery is that Sepharvaim is mentioned as the oldest city in the world, and a place where the ancient records of Chaldea and Greece state that the second father of mankind (Noah) resided and buried the Antediluvian records. Alas! these were probably those which the "Sutu, the wicked enemy, carried off." There are however thousands of inscriptions, and we are glad to learn that a fund has been subscribed in Boston, U. S., for the purpose of carrying out explorations. The locality is called Aboo-habba, and the ruins are those of the temple and city of Sepharvaim in Babylonia, six miles from the river Euphrates."

J. B. Dimbleby, in "ALL PAST TIME."

II MONTH. 1657 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account	Absolute Sequence of Days of Week from Creation.	Cross References. —›
Gen. viii. 13.	"The face of the Ground was dry."	38	2	a
"B."	[See last month. The "Earth" now	1 39	3	b
	remains to be dried, and so continues "to	2 40	4	c
	dry" until the 27th of this month.]	3 41	5	d
	"And in the	4 42	6	e
		5 43	Sat.[50]	f
	Second Month, on	6 44	1	g
		7 45	2	h
	The Seven and Twentieth	8 46	3	i
		9 47	4	j
	Day of the Month,	10 48	5	k
		11 49	6	l
	was	12 50	Sat.[51]	m
		13 51	1	n
	The Earth Dried."	14 52	2	o
	The 354th Day of the Flood.	15 53	3	p
	Gen. viii, 14.	16 54	4	q
		17 55	5	r
		18 56	6	s
		19 57	Sat.[52]	t
Compare Gen. vii. 1-5.	[Final Preparations for Exit begun.]	1 58	1	u
		2 59	2	v
		3 60	3	w
		4 61	4	x
		5 62	5	y
"B. I."		6 63	6	z
Plate III. Gen. viii. 14.	The Earth Dried. Nom'l end Solar year. Door of Ark opened, 4 o'clock A. M.	7 64	Sat.[53]	*a*
Compare[vii.1-5]	i. e. in the "*evening*" and Exit from Ark, 4 o'clock 1m. 15.98s. A. M.	1 65	1	β
Compare[vii.1-5]	The unloading of animals progresses, etc.	2	2	γ

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1657, A. M.	Absolute Lunar Year i. e. No Intercalations 1708.	Flood. Days, True *Solar* Year, 1656 A. M. & 1657 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	31	9	339	86455	605180	
b	2	32	10	340	"	1	
c	3	33	11	341	"	2	
d	4	34	12	342	"	3	
e	5	35	13	343	"	4	
f	6	36	14	344	Ends.	5	
g	7	37	15 ☺	345	86456	6	Full Moon.
h	8	38	16	346	"	7	
i	9	39	17	347	"	8	
j	10	40	18	348	"	9	
k	11	41	19	349	"	605190	
l	12	42	20	350	"	1	
m	13	43	21	351	Ends.	2	
n	14	44	22 ☾	352	86457	3	Last Quarter.
o	15	45	23	353	"	4	
p	16	46	24	354	"	5	
q	17	47	25	355	"	6	
r	18	48	26	356	"	7	
s	19	49	27	357	"	8	
t	20	50	28	358	Ends.	9	
u	21	51	xi ●	359	86458	605200	New Moon.
v	22	52	1	360	"	1	
w	23	53	2	361	"	2	
x	24	54	3	362	"	3	
y	25	55	4	363	"	4	
z	26	56	5	364	"	5	Solar New
α	27	57	6	365	Ends.	6	Yr's *instant*. 1657 A. M.
β	28	58	7	1	86459	7	[1658 Ast.]
γ	29	59	8 ☽	2	"	605208	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

Mosaic Account In Calendric Sequence with Comments.

(*a*) "And in the second month, on the seven and twentieth day of the month, was the *earth* (b) dried" (viii. 14) (and with the closing sundown the old solar year *nominally* ends, but not the *absolute* year until $10^h\ 1^m\ 15.^s98$ afterwards! In the meantime Noah (duly aware of what was to occur) and his family stand ready (at 4 o'clock in the a. m. as we would put it, *i. e.*) at the 10th hour of the day, beside the closed door, when He, the Lord, who "had shut" them in (vii. 16) opens it, calls them, and at the *New Year Instant* "the exit" is ACCOMPLISHED, *i. e.*

(*β*) "And God spake unto Noah, saying" (viii. 15) "Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee." (viii. 16.)

And Noah went forth, and his sons, and his wife and his sons' wives with him" (viii. 18).

"Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of creeping thing that creepeth upon the earth;

that they may breed abundantly in the earth, and be fruitful, and multiply upon the earth (viii. 17).

(In obedience to which command and in due successive ordering of the debarkation, after his own and that of his family had initiated it, the account implies that the *work* went on until) "every beast, every creeping thing, and every fowl, and whatsoever creepeth upon the earth, after their kinds (families) went forth out of the ark" (viii. 17) during at least a full week. (Gen. vii. 1-7.)

Explanations.

After the removal of the Covering, the drying of the ground being over (see δ last month) that of the "earth" progressed until completed as recorded (*a*) in this month. In the meantime general preparations for "the exit" must have been under way. Noah undoubtedly knew when this was to take place, nor could he have left the ark until its door was opened by Him who shut it (vii. 16). The Solar year was now rapidly drawing to its close, and the "earth," as Noah could see, as rapidly drying.

The special preparations for the exit may have begun on Sunday the 21st of this month, *i. e.* the 7th day before the exodus being a similar period to that which preceded the catastrophe (Gen. vii. 4, 10). God himself may have in some manner warned Noah, as on the other occasion, upon the preceding day (Sabbath the 20th). Be all this as it may, at last the final sunset closed the last full day (one of

Rest) spent in the ark, to wit; the 27th day of this month, and the Solar year *nominally* ended. Now we have elsewhere considered the question of absolute time as to the moment of exit, and have shown that every reason favors the indication of the record, that Noah was *out*, AT *and* ON the absolute New Year INSTANT.

REMARKS.

Taking into consideration, therefore, Noah's intimate knowledge of the *raison d'etre* of his surroundings, and those surroundings themselves, the sequence of events, after sunset, arrange themselves as follows.

1st. A period of Rest, throughout the ark.

2d. Very early, and time enough before the specified hour to realize its full accomplishment, the Human beings rise, and as 4 a. m. draws near stand ready beside the door, awaiting its opening.

3d. At 4 a. m. (*i. e.* the 10th hour after sunset) the Lord opens the door and commands the eight who were saved to "Come out," which is immediately obeyed, and requires about 1 minute and 15.98 + seconds.

4th. Thus, at 1 minute and 15.98 + seconds past 4 o'clock a. m., and on "Sunday" the "*first*" day of the week, and in reality at the first Solar instant of the *Astronomical* New Year, the which was in every way the most suitable moment of exit in those twenty-four hours, Noah and his family are without

the ark upon *terra firma*, upon the summit of Mt. Ararat, and the 1657th Astronomical solar year was ended, and the 1658th begun.

III MONTH. 1657 A. M. i. e.

Biblical References, &c. References to Special Notes.	Events of the Flood Period opposite their proper dates.	Subordinate Periods in the Mosaic Account	Absolute Sequence of Days of Week from Creation.	Cross References. →
	[The Debarkation continues during this	3	3	a
	week, i. e., until Sabbath the 5th.]	4	4	b
"C."	Noah "601 Solar Years old," i. e. his	5	5	c
Gen. viii. 20-22	"birthday." Debarkation and Altar finished	6	6	d
and ix. 1-19.	The Sacrifice. The Covenant. The Token.	7	Sat. [1]	e
	The Unloading commences.	1	1	f
	[i. e. of Freight proper, stores, treasures,	2	2	g
	records, material wherewith to recom-	3	3	h
	mence. This Period may have lasted at	4	4	i
	least 40 days or until Wednesday, 15th of	5	5	j
	4th month. The length, however, is un-	6	6	k
	stated and immaterial to the issue. The	7	Sat. [2]	l
	Flood proper, with its 7 days before the	8	1	m
	fall of the water, and its seven days after	9	2	n
	Noah's exit, are alone of importance in	10	3	o
	this treatise. The Solar year 1657, [i. e.	11	4	p
	1656 A. M.] is thus *fixed* by Moses, as a	12	5	q
	point d' appui, and modern science cor-	13	6	r
	roborates his accuracy, and must accept	14	Sat. [3]	s
	it as a synchronism not to be hereafter	15	1	t
	ignored in any perfect system of Chro-	16	2	u
	nology.]	17	3	v
		18	4	w
		19	5	x
		20	6	y
		21	Sat. [4]	z
		22	1	*α*
		23	2	*β*
		24	3	*γ*
		25	4	*δ*

Cross References. ←	Serial Days of Lunar Month.	Normal or Calendric Lunar Year. "The Almanack," i. e. Days of 1657, A. M.	Absolute Lunar Year i. e. No Intercalations 1708.	Days of True *Solar* Year, 1657 A. M.	Serial Order of Weeks from Creation	Serial Order of Solar Days from Creation	Astronomical Data, &c.
a	1	60	9	3	86459	605209	
b	2	1	10	4	"	605210	
c	3	2	11	5	"	1	
d	4	3	12	6	"	2	
e	5	4	13	7	Ends.	3	
f	6	5	14	8	86460	4	
g	7	6	15 ○	9	"	5	Full Moon.
h	8	7	16	10	"	6	
i	9	8	17	11	"	7	
j	10	9	18	12	"	8	
k	11	70	19	13	"	9	
l	12	1	20	14	Ends.	605220	
m	13	2	21	15	86461	1	
n	14	3	22	16	"	2	
o	15	4	23 ☾	17	"	3	Last Quarter.
p	16	5	24	18	"	4	
q	17	6	25	19	"	5	
r	18	7	26	20	"	6	
s	19	8	27	21	Ends.	7	
t	20	9	28	22	86462	8	
u	21	80	29	23	"	9	
v	22	1	xii ●	24	"	605230	New Moon.
w	23	2	1	25	"	1	
x	24	3	2	26	"	2	
y	25	4	3	27	"	3	
z	26	5	4	28	Ends.	4	
α	27	6	5	29	86463	5	
β	28	7	6	30	"	6	
γ	29	8	7 ☽	31	"	7	First Quarter.
δ	30	89	8	32	"	605238	

NOTES ON PRECEDING MONTH.

GENERAL CONSIDERATIONS, SACRED, SECULAR, SCIENTIFIC.

Mosaic Account In Calendric Sequence with Comments.

During the debarkation of the living freight the account goes on to say:

(d) "And Noah builded an Altar unto the Lord" (viii. 20), and the Altar being finished, and the debarkation over at the close of the working days (6) of the week, the incidents of the Covenant, and Token in reply to the Sacrifice, follow appropriately upon the Sabbath, to wit:

(e) "And took of every clean beast, and of every clean fowl, and offered burnt offerings on the Altar" (viii. 20), "and the Lord smelled a savor of Rest: and the Lord said in his heart, I will not again curse the ground any more for man's sake; though the imagination of man's heart is evil from his youth; neither will I again smite any more every living thing, as I have done (viii. 21). While the earth remaineth, seed time and harvest and cold and heat, and summer and winter, and day and night shall not cease" (Gen. viii. 22). "And God blessed Noah and his sons, and said

unto them: Be fruitful and multiply, and replenish the earth" (ix. 1). "And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea: into your hand are they delivered" (ix. 2). "Every moving thing that liveth shall be meat for you: even as the green herb have I given you all things" (ix. 3). But flesh with the life thereof, which is the blood thereof, shall ye not eat" (ix. 4). "And surely your blood of your lives will I require; at the hand of every beast will I require it; and at the hand of every man; at the hand of every man's brother will I require the life of man" (ix. 5). "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man" (ix. 6). "And you, be ye fruitful, and multiply; bring forth abundantly in the earth and multiply therein" (ix. 7). "And God spake unto Noah, and to his sons with him, saying, And I, behold I establish my covenant with you, and with your seed after you, and with every living creature that is with you, of the fowl, of the cattle, and of every beast of the earth with you, from all that go out of the Ark to every beast of the earth" (ix. 8, 9, 10).

"And I will establish my covenant with you: neither shall all flesh be cut off any more by the waters of a flood: neither shall there any more be a flood to destroy the earth" (ix. 11). "And God

said: This is the *Token* of the *Covenant* which I make between me and you and every living creature that is with you, for perpetual generations (ix. 12).

"I do set my *bow* in the cloud, and it shall be for a token of a covenant between me and the earth" (ix. 13). "And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud; and I will remember my covenant, which is between me and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh" (ix. 14, 15). "And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth" (ix. 16). "And God said unto Noah: This is the Token of the Covenant which I have established between me and all flesh that is upon the earth" (ix. 17).

"And (now) the Sons of Noah that went forth of the Ark were Shem and Ham and Japheth; and Ham is the father of Chenaan" (ix. 18). "These are the sons of Noah; and of them was the whole earth overspread" (Gen. ix. 19).

Now with the next day (f) the labor of unloading the rest of the Ark (stores, treasures, records, etc., of the antediluvian world, such as common sense and opportunity and necessity would have kept) commences.

EXPLANATIONS.

The important events of the present lunar month are, 1st, the completion of debarking the living freight; 2d, the sacrifice of Noah upon its first Sabbath followed by the Lord's blessing, his covenant and the *Token* thereof, and 3d the unloading of the Cargo: the which latter extends indefinitely on, probably to the close of the month, and, if of at least 40 days' duration, terminating on the 15th of the following month.

Now as to these periods which are based upon the corresponding ones at the opening of this Almanac, we need merely say that they are founded upon probabilities only. Yet *well* founded; and capable theoretically of satisfactorily accounting for the facts.

For instance, the debarkation certainly took as long as the embarkation, the which, as per the record, was 7 days and terminated with Noah's own entrance. We have here simply reversed the operation, and Noah having made his exit, the rest followed in due and reverse order. Now the Calendar agrees with this Supposition in a remarkable way, and closes this period with the close of a week.

REMARKS.

Hence we are at an appropriate day (the Sabbath) for Noah's Sacrifice. Whenever this took place it was followed by God's acceptance of it, his

blessing, his covenant and its *Token* to future and, therefore, to our generations.

To Noah and his family the "Rainbow" was of peculiarly pointed significance. It was, as it were, a shadow or semblance of the former "water bow" which spanned the antediluvian world. As Noah understood it, *that* "bow" had been a perpetual *threat* of Flood and disaster. It spanned a firmament which had never seen a drop of "rain;" rain thus became a consequence of its fall—the "rainbow" thus became a natural sequence to a *new Condition.*

It was a beautiful "*token*," therefore, of God's covenant with all terrestrial creation, and, *ipso facto*, a *sign* that there would no more be a Flood upon the earth, since it was a result *of* the Flood and the latter had been brought about by the fall of the "watery bow" that doomed the former earth.

The Sabbath being over, Noah resumed his labors and prosecuted them until the Ark was empty. Ararat was then left and Chronology gives us the subsequent data and sequence of events. (Daniel xii. 10!)

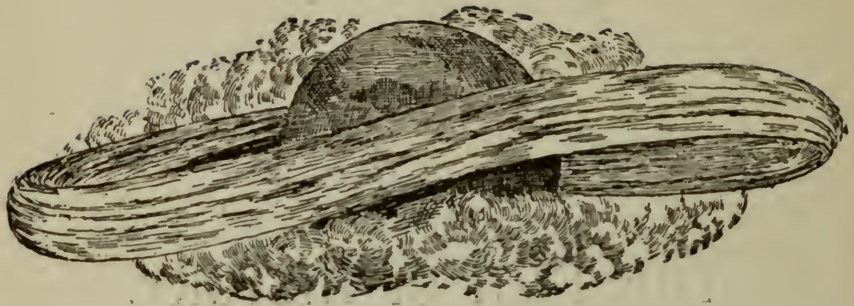
THE FACT OF HISTORY,

OR

THE DELUGE CRITICALLY EXAMINED.

PART V.

APPENDICES.



THE THREE TOKENS.

And "the Great Deep" and "the waters above the Firmament," even "the woven work of Heaven" were broken up, aud rent; and the "Bow of Doom,' a standing threat unto "the world that was," descended, and swept them all away, save Noe and them that were with him in the Ark. And after that "the Bow of Promise" replaced the former bow in "the world that now is," the which, however, stands in danger of more fiery doom ere the Day Spring shall arise that is to be the Token of "the world to come."

APPENDICES.

APPENDIX A.

(q). [Flood Day no. 1., i. e., Sabbath the 17th of 2d Month (Lunar) 1656 A. M.] (q. v.)

The sequence of incidents upon this "Dies Irae" seem to have arranged themselves as follows: This Sabbath day nominally began, according to the ordinary Calendric Lunar Almanac then in use, at Sunset. At this time and hour (about 6 P. M. as we reckon) the New Solar Year festivities of the rest of the Ante-Diluvians naturally commenced. This necessarily implies an utter desecration, by them, of the Sabbath day, and a total want of faith in what Noah's preaching had been constantly proclaiming as an impending doom.

We may but faintly picture, even to our imaginations, the scene in all its details. Their ribald ridicule of Noah, and his gigantic Ark-load of menageries, perched high and dry upon a world devoid of oceans! And yet without undue license we may seem to see and hear some utter scoffer, amid the reckless feasters around the ark, pointing upwards to the silver "Bow" spanning the sky, "above the firmament," and more beautiful than ever upon this final night and evening of its permanence.

The Aqueous ring must have then still appeared to the Ante-Diluvians as those of Saturn now do to its inhabitants, and so the scoffer calls aloud to Noah, still earnest in his efforts to persuade any one to turn from the wrath to come, and find safe refuge in the Ark, and to him, long after sunset, adds blasphemy to disbelief, exclaiming:

"Where is now thy God? Do not all things continue as at the beginning? Is it not sundown, is not thy Sabbath here? Do we not desecrate it? Are not the hundred and twenty years well over?

Where is thy Flood? Where is this "rain" upon an earth which never saw a shower? Did we not say, beyond a dew, (Gen. ii. 6.) such things were contrary to all nature? Is not a minute's failure fatal to thy theory? And lo, is it not now nearly four hours after sunset? Away with you! depart to thy companions, thou dost but mar our feast, thou art a fool, thy God doth not exist!"

And so the night deepens, and with it shines, more lovely, the bow fixed in the sky! Noah's family undoubtedly repaired to the Ark at the early hour of Sunset, having but hastily bidden farewell to some few friends still deaf to their entreaties, but Noah himself, faithful to the last, at length turns reluctantly away, and moves, half driven, to the Ark, while yet it wanted but a few minutes to 10 o'clock.

The feast is at its very climax, and at the door of the Ark Noah pauses, looking out in natural human concern, upon an earth so soon to pass away. And what a scene! Few have dared to conceive, to what a degree of civilization, superior indeed to anything we dream of yet, it was not completely possible for this "Lost Atlantis" to have attained in the 1656 years of its peculiarly favorable duration!

But the actual termination of the Solar "time" drew near; and now, in less than thirteen minutes, the absolute New Year's *instant* would be due; and by that moment the advanced sections of the ruptured Ring's must *be* "upon the earth!"

Ten o'clock! and doom has come!

The "Bow of water" trembles, moves from its ancient place, is broken, comes! And with it falls a horror of great darkness.

In pure human disma,y forgetful eve uof the door of safety, Noah starts back into the Ark, and the feasters, paralyzed with fright, see in that last instant of light, the Ark itself in bold relief still standing with an open door.

But instant with their impulse to fly to it, the Lord himself, before whom, in death already begun, they stand, descends and "shuts" the door, which now no human power, within the Ark or out of it, may open.

For twelve minutes, and a little more than twenty-five seconds, the rush of "the great deep" continues in its downward plunge—Eternity begun! The very fright of that dread period of duration, even its first instant of realized shock, may have mercifully caught away the souls of the great mass of existing human beings. To

many, however, it was a last "respite of grace," and meet, even in its brief continuance, for an acceptable repentance, and as such it came to them literally "in the eleventh hour!" (*i. e.* after Sunset, or in the evening! and in the eleventh hour counting from High Noon!")

The Author has already shown, in "An Important Question in metrology"* (written years ago, 1880–1, and published (1882), before even the idea of the present subject and volume was incepted) that the absolute limit of the atmosphere ("firmament") must be at least 220 miles above the normal face of the earth, and in view of Saturn's condition, and the present study, it seems relatively to have then been at its final degree of attenuation, (*i. e.* in equilibrium with the extraneous æther), at a height of about 250 miles, as a limit.

Now when the falling Ring struck this superior limit it was literally "upon the earth." Previous to that instant it was falling through the nearest approach to a vacuum that nature affords, and had *been* falling for 12 minutes 25.09987046400 + seconds. Hence we may easily estimate the height from which it fell. A body falling in vacuo for this length of time must traverse 1691.07265 miles. For the admitted formula for a body falling under such conditions is as follows: Height fallen in feet = Time (in seconds) squared, and multiplied by 16.083. To wit:

$$H = (\text{t in sec.}) \frac{2 \times 16.083}{5280} \text{ to reduce the feet to miles.}$$

Adding, therefore, to this distance (1691.07 etc. miles) of the Ring above the Firmament, the height, say 250 miles, of the latter, we have 1941.07265 + miles for the distance above the Earth's surface of the inner Ante-Diluvian "Saturnian" Ring.

Turning now to Saturn itself, as a study of relativity, as to the accuracy of this entirely independent calculation, we note: that (Chambers's "Oxford" Astronomy, page 137) so far as modern science *knows*, its apparent diameter "over all" is 74417 miles, more or less: and that the inner edge of its inner ring (probably aqueous) is 18346 miles above its body, which can often be seen through it. Hence a simple proportion from Saturn may locate the distance of a similar but *stable* system of rings about our earth. Therefore:—

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* See book notices close of Study Number One.

74417 : 7900 (diam. of earth in round numbers) : : 18346 : 1947.58 +

i. e. the distance *to* such a ring, still stable and rotating, would be about at the point in space indicated by the Mosaic account, and the 1941 mile distance was at the failing limit of stability!

Now we opine, and further here assert, that if modern hypercritical objection demands the five or six miles needed to make these calculations absolutely harmonious, and which we expressly do *not* want for our unstable point, then the burden of the need rests upon modern science itself, whose own inaccuracy, as to Saturn, (since science cannot be sure of such measurements, and give them forth *ex cathedra*), has been solely responsible for the discrepancy.

We furthermore announce, that the Ante-Diluvian equatorial diameter of the earth was within one mile either way of 7900 miles; that the Firmament was about 250 miles high, and is now about 220 miles; that the "Bow of Water" as it appeared to them, (the ring as it actually was), was 1691 + miles above the limit of the Firmament; that the Ring's breadth was about 1503 + miles; that if there was another, or "drift" ring, its inner edge was about 170 miles across from the outer edge of the inner ring; and that this outer or "drift" ring was about 940 miles in breadth; that all the increase, due to the fall of this system of rings, is now seen in the envelope of present oblateness, which makes our *Post*-Diluvian equatorial diameter, about 7925.648 miles or thereabout. From this now existing excess, whatever may have been the former Polar axis, (the which we believe to be unaltered) we may calculate the volume, depths, periods, etc., of these ancient rings!

APPENDIX B.

The Abatement, and thence to the Close of the Solar Year.

Since we have initiated our discussion upon a basis of *accuracy*, and are endeavoring to prosecute it to the last degree of precision afforded by Modern Science, it remains to discuss the subordinate periods into which the Flood as a whole is subdivided.

The absolute instant at which the "Solar year" of the Flood com-

menced, was 4 hours 12 minutes 25.0998704640 seconds past 6 P. M. (*i. e.* mean sunset) on the 604842d day of Creation. Therefore, at a corresponding " time " of the day, the several periods of " duration," into which the account is divided, must have severally ended. Thus, at 12 minutes 25.0998 + etc. seconds past 10 o'clock P. M. on the 604882d day of Creation the 40 days of Rain (*i. e.* days and nights of 24 hours each) ended.

Reasoning on the same exact basis the Period of Prevalence terminated at a similar "*mean*" hour of the 604992d day of Creation, the which instant is thus the origin of the 150 days of Abatement. Let us examine this Entire Period of Abatement as to its several fractional parts in detail, and continue the analysis to the close of the Flood year.

The "*turn*" of the Flood at 10 o'clock 12 minutes and 25.09 + etc. seconds P. M. the	604992d day.
a. The waters subside; and after seventy days (70) the tops of the mountains emerge at this hour on the (N. B. This enables them to be *seen*, so soon as the sun rises, or so soon as it is light enough *upon* this day.) The amount of subsidence is 15 cubits (or at 25″ each is $31\frac{1}{4}$ feet.) + 4027 difference of height of Ararat's peaks = ($4058\frac{1}{4}$ feet.)	605062 "
b. The waters continue to subside, until an "olive leaf" projecting, is "plucked off" by the Dove, upon its second journey from the Ark. Hence we must assign the *time* of its emergence from the falling waters as 10 o'clock P. M. and 12 minutes 25 etc. seconds. This is the *Sabbath* day. (605108th of Creation). That day *passes*, it being one of *Rest*. With sundown the next commences and early in its time of light the dove starts for the regions at the foot of the mountain, obtains the leaf, and, starting on its journey back, arrives after sundown and therefore " in the evening," consequently in the *next* day as Noah's Calendar regards it. This is 46 days after the the "tops of the mountains" *emerged*.	605108 "
c. The subsidence goes on, and at length the period of Abatement ends, at the same hour, on the 605142d day of Creation, or 34 days after *Olive Sabbath*.	605142 "

d. Thus we have three subordinate periods in the Abatement, 70 days, 46 days, and 34 days; or two general ones, 70 and 80 days, reckoning from the commencement thereof to the appearance of the "tops of the mountains," and from thence to its end. But there is no cessation, and the *drying* (of the waters) immediately commences, and progresses, until the Lunar year ends; and, to reach our proper terminal instant, the waters are "dried up" by and at 4 hours 12 minutes and 25.09 + etc. seconds after the sunset which ushers in the New Lunar Year, *i. e.* after 8 days or upon the	605150th day.
e. The drying progresses and at a corresponding "time' on the first day of the *next* month, (*i. e.* after 30 full days) the "Face of the ground" is dry. Hence on the	605180 "
f. And at length, at 4 hours 12 minutes and 25.09 + etc. seconds after sunset on the 27th day of this month the *earth* was dry, and is generally so apparent after sunrise and is so recorded by Noah, who contemplates the earth that day, *it being the Sabbath and one of Rest.*	605206 "
g. Twenty-four hours more not only end this Sabbath day but bring us to the same instant *i. e.* 10 o'clock and 12 minutes 25. etc. seconds P. M. on the *next* day, on Sunday, *i. e.* 1st day of the week.	605207 "
h. And there remain, from *that* moment to the moment of *exit*, exactly 5 hours, 48 minutes, 50.885 seconds! which is the absolute and accurate yearly excess (*i.e.* annually) of one year over 365 full days! and brings us to 4 o'clock A. M. and 1 minute, 15.9831526008 seconds on this same	605207 "

APPENDIX C.

Saturn's Rings.

We shall select a few standard notes from highly esteemed "authorities" concerning the super-firmamental rings of this monster planet, (Saturn) in order to show that the hypothesis of a former

terrestrial ring is not untenable, and that Saturn is threatened with just such a cataclysm as the earth has already experienced—to wit: a deluge!

Chambers, in his Oxford astronomy, comments upon the rings as follows: "There are some particulars relating to the rings (of Saturn) which cannot well be classified Sir J. Herschel estimates their thickness at not more than 250 miles, and G. P. Bond cuts this down to 40. Pierce thinks there are good grounds for supposing them to be *fluid* rather than solid,—*a hypothesis confirmed by various circumstances.*" The italics are our own.

From the Encyclopedia Britannica, ninth edition, under head of Astronomy, we select the following: "Captain Jacobs, at the Madras Observatory, discovered that the dusky ring (*i. e.* the interior one) is semi-transparent, the body of the planet being visible through it (!) Mr. Otto Struve * * finds reasons to believe from a comparison of the measures of Huyghens, Cassini, Bradley, Herschel, W. Struve, Encke, Galle, and himself, that the *inner edge of the interior bright ring is gradually approaching the body of the planet, while at the same time the total breadth of the two bright rings is constantly increasing*" (*!*).

"The opinion now generally entertained respecting the Saturnian ring-system, is, that it is composed of multitudes of minute satellites, probably intermixed with vapor (!) traveling independently around the planet. On no other supposition, indeed, can the permanence of the ring-system be explained." The italics are in the original.

"Maurice (*Indian Antiquities*) gives an engraving of *Sani*, the Saturn of the Hindùs, from an image in an ancient pagoda. *A circle is formed around him by the intertwining of* TWO *serpents*, whence the writer infers, that, by some means or other, the existence of Saturn's ring (*rings ?*) may have been known in remote ages" (Chambers's Astronomy, p. 124).—Admitted, but what are we *consequently* to infer from the equally ancient Egyptian emblems of the Earth, as the abode of Life and Death, in which she *also* is represented by a ball, but *with the two serpents separated—untwined, ruptured—?* May we not with equal justice regard this most ancient of mystic symbols as indicative that the ancients likewise knew the Earth *too* had once possessed *a system of* RINGS, which *fell*, and all else that this emblem carries with it?

APPENDIX D.

Ararat.

We quote the following in *full*, from the Encyclopedia Britannica, ninth edition.

"Ararat. This name, originally designating a whole district of Asia (Gen. viii. 5), has long been appropriated by the uniform usage of Europeans to the lofty Armenian mountain which stands on the confines of the Russian, Turkish and Persian dominions, in lat. 39° 42′ N., long. 44° 38′ E., known to the Armenians as *Masir*, to the Turks as *Ak Dagh*, and to the Persians as *Kuh-i-Nuh*, or Noah's Mountain. Whether the tradition, which makes it the resting-place of the ark is of any historical value or not there is at least poetical fitness in the hypothesis, inasmuch as this mountain is about equally distant from the Black Sea and the Caspian, from the Mediterranean and the Persian Gulf.

"Another tradition—accepted alike by Christians and Mahometans —fixed on Mount Judi in the south of Armenia as the ark's resting-place. There so-called genuine relics of the ark were exhibited, and a monastery and mosque of commemoration were built; but the monastery was destroyed by lightning in 776 A. D. and the tradition has declined in credit.

"Mount Ararat is the culminating point of the Armenian plateau, which reaches at its base a height of 3,000 feet. From this it rises in a graceful isolated cone (having at its side the more perfect but less lofty cone of Little Ararat) far into the region of perennial snow. It was long believed by the Armenian monks that no one was permitted to reach the 'secret-top' of Ararat with its sacred remains.

"The summit, however, has been frequently reached in the course of this century. Tournefort had failed in 1700; the Pasha of Bayazeed had been equally unsuccessful, but on Sept. 27, 1829, Dr. Parrot of Dorpat, a German in the employment of Russia, set foot on the 'dome of eternal ice.'

"Ascents have since been made by Antonomoff (1834 and 1843); Wagner and Abich (1845); Chodzko, Changhoff, Moritz, and a party of Cossacks in the service of the Russian Government (1850); Major Stuart (1856); and Colonel Monteith (1856).

"Mr. Freshfield, who reached within about 800 feet of the summit in 1868, thus describes the mountain :—'It stands perfectly isolated from all other ranges, with the still more perfect cone of Little Ararat (a typical volcano) at its side. Seen thus early in the season (May) with at least 9,000 feet of snow on its slopes, from a distance and height well calculated to permit the eye to take in its true proportions, we agreed that no single mountain we know presented such a magnificent and impressive appearance as the Armenian Giant.'

"It has been ascertained that the higher peak, or *Ak Dagh*, is 17,112 (1,331 higher than Mount Blanc) and the lower, or Allah Dagh, about 13,085 feet above the level of the sea.

"That the mountain was of volcanic origin was well-known, but all eruptive activity was supposed to have long ceased. Reineggs was discredited, it may be justly, when he spoke of seeing it in eruption in 1785. But in 1840 there was a vast eruption of sulphurous vapors from its sides, and a tremendous earthquake shook the surrounding country. The village of Arquri and the monastery of St. James were destroyed, and great damage was done to Nakhchevan, Shasur, and Ardubad.

"Major Voskoboinikoff's Report (*Athenæum* 1841. p. 157) was, as Wagner has pointed out, erroneous in some of its details, but in the main trustworthy. There are a number of glaciers in the upper portion, and the climate of the whole district is very severe. The greater part of the mountain is destitute of trees, but the lower Ararat is clothed with birches. The fauna and flora are both comparatively meagre."

In this connection as bearing with pointed weight upon our topic, and as tending to paraphrase in *modern* "scientific language" the very locality used as a Flood-Metron by the Mosaic record, we will quote under "Asia," sec. 23. from the Encyclopedia Britannica, the following, concerning the "high hills" from among which Ararat arises.

Speaking of *Afghanistan*, *Baluchistan*, *Iran*, or *Persia*, ARMENIA and the provinces of Asia Minor,—parts of the extensive plateau of Centro-Western Asia, the article referred to says: they "occupy this high region with which they are nearly coterminous. The eastern flank of this table-land follows a line of *hills* drawn a short distance

from the Indus, between the mouth of that river and the Himalaya, about on the 72d meridian: These *hills* do not generally exceed 4,000 or 5,000 feet in elevation, *but a few summits reach* 10,000 *feet or more!*"

The above is quoted because of the peculiar use of the word *hill* in contra distinction to mountain. The language is correct. These are relative terms, and in the region referred to, both the ancient and the modern writer employ them naturally. For instance when Moses tells us, Gen. vii., 19, that "the waters prevailed exceedingly upon the earth; and all the *high hills* that were under the whole heaven were covered," the consensus of his account justifies us in taking Armenia as the *Metron*, and certainly when *its* high hills were covered, we are safe in believing all the *other* "high hills" that were under the whole heaven *must* have been; and of following the account into the regions, strictly "mountainous," where it takes us!

APPENDIX E.

"HEIGHT AND DEPTH."

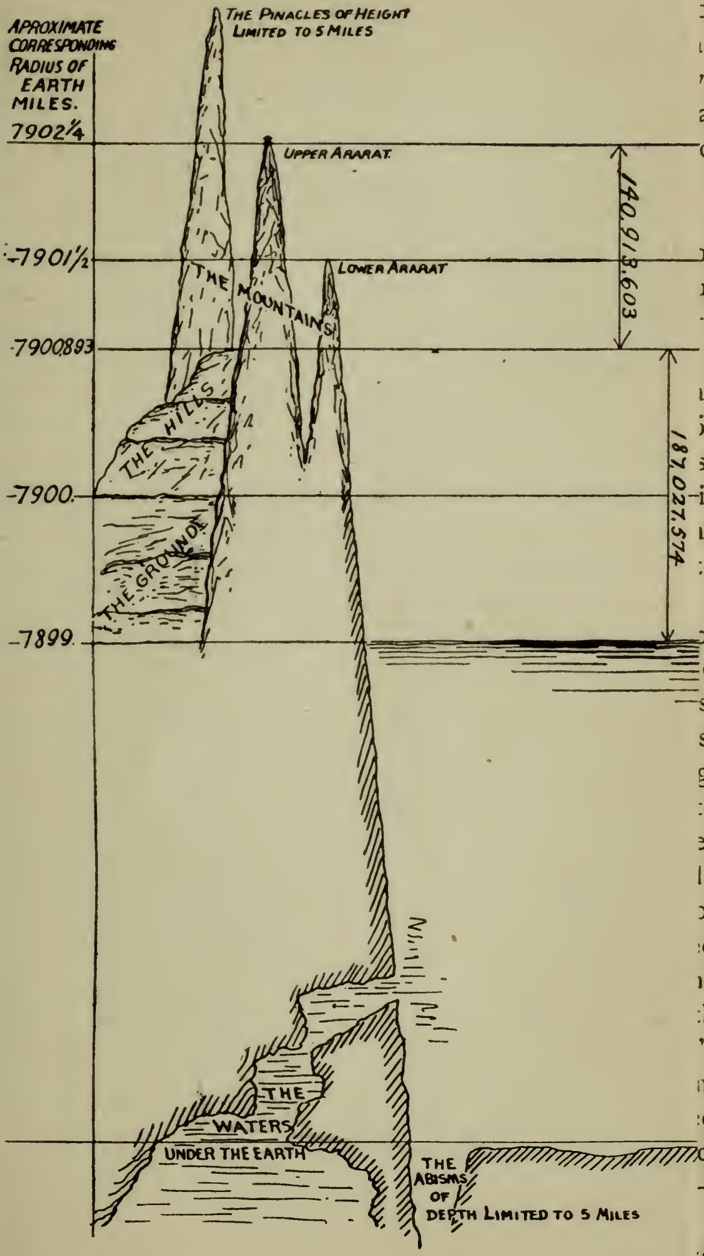
The height (17,112 ± = 3¼ miles ±) of Mt. Ararat is about equal to the *mean* depth of the sea, each referred to the "sea level" as an origin. And the "Flood guage," which *clears* this summit by 31¼ feet (= 15 cubits at 25″ each) *i. e.* 3.24682 miles above sea level, approximates still more closely to this average "sounding."

Now it is worthy of note by those who already perceive the *scientific purport* of the Mosaic account of the deluge, that terrestrial "height and depth" apparently balance each other in a most remarkable manner. La Place has shown by calculation that owing to the influence of Sun and Moon upon the Earth, the depth of the sea cannot exceed 5 miles, or 26,400 feet; and thus far but one sounding has attained beyond or into that depth . . . . From the naval items of the *Army and Navy Journal*, under *Engineering* we quote the following latest data upon:—

"DEEP SEA SOUNDINGS."

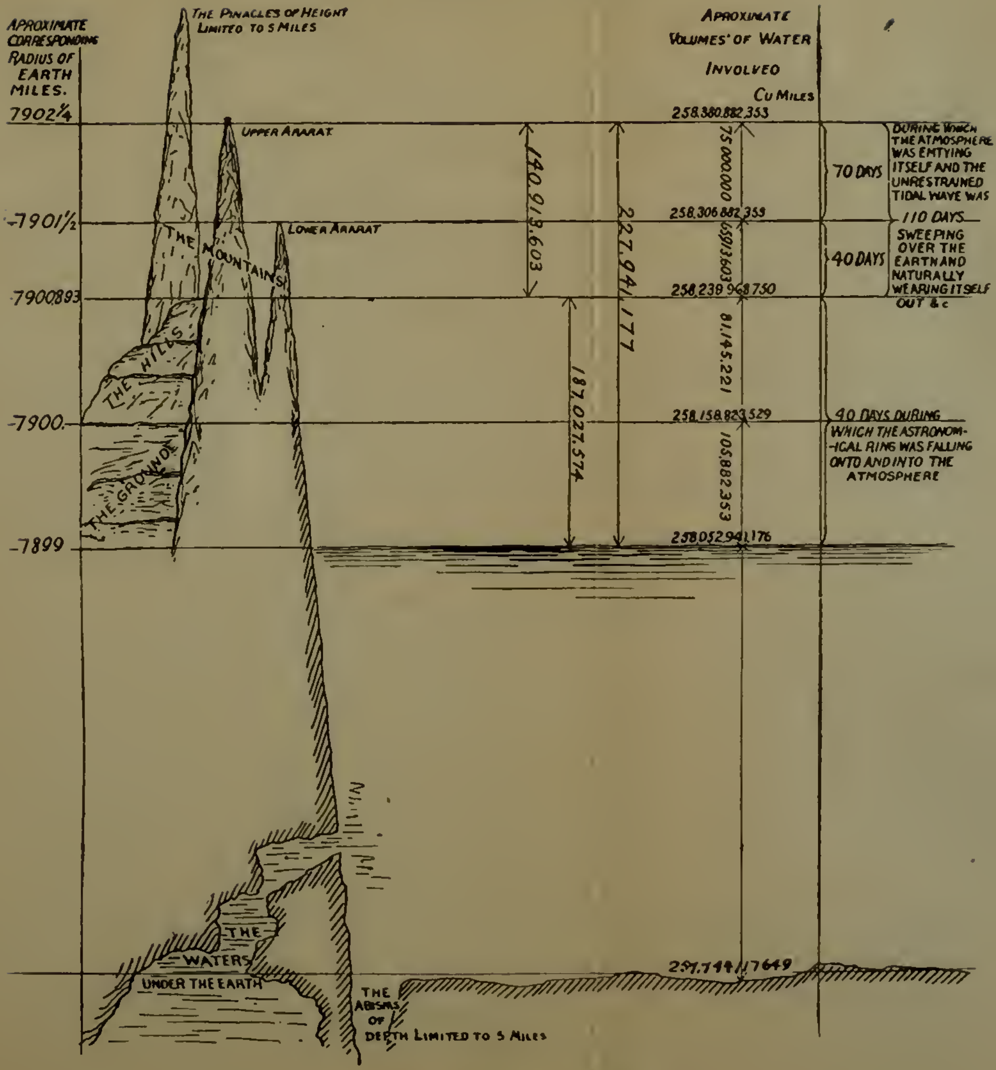
"A paper on the mean altitude of the continents and mean depths of the oceans, by M. A. De Tillo, was published in a recent number of the *Comptes Rendus*. From the author's minute researches

Plate IV. See and compa



Heights and Dep

Plate IV. See and compare Plate II.



Heights and Depths.

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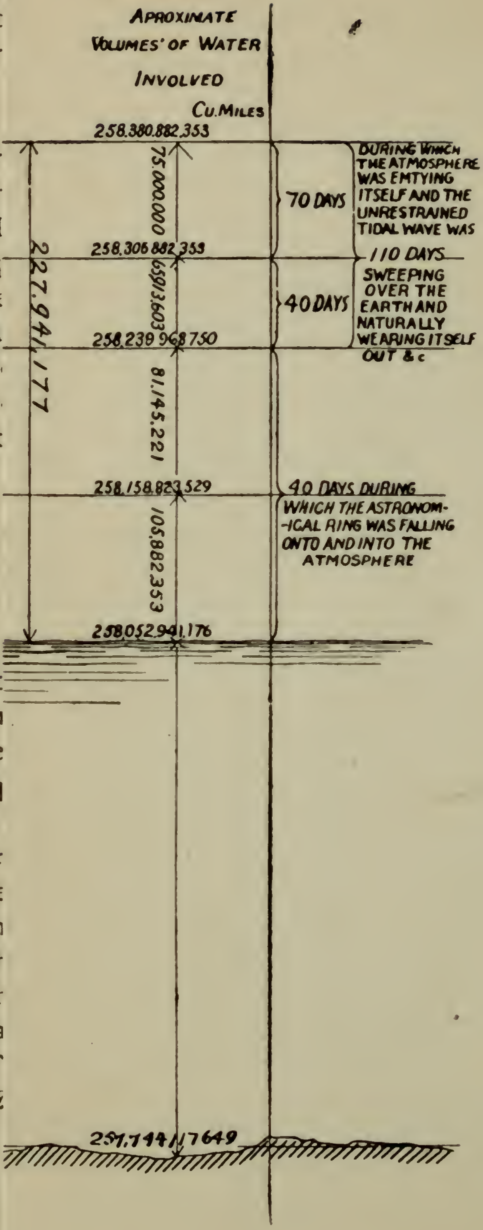

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it results that the numerical data hitherto accepted by various authorities requires to be modified. He finds the mean elevation of all the continents above sea level to be 693 metres; northern hemisphere, 713; southern hemisphere 634; Europe, 317; Asia, 957; Africa, 612; North America, 622; South America, 617; Australia, 240. Mean depths of all the oceans, 3,803; Pacific, 4,380; Atlantic, 4,022; Indian, 3,674; northern seas, 3,627; southern seas, 3,927."

From this the immense preponderance of water is apparent, for not only does it cover superficially, 4 times the area of the land, but it is on an average 6 times as deep as the elevation of the latter! Surely here is volume enough to have been used for the deluge!

The greatest known depth of the ocean in the Pacific is near the Ladrone Islands, where soundings were made to the depth of 26,-850 feet, or a little over five miles. In the Atlantic the greatest depth found is just north of the West Indian Islands, which is 23,230 feet, or nearly four and a half miles. In those parts of the ocean most free from islands, as in the route from Newfoundland to Ireland, the ocean is most shallow, seldom exceeding 12,000 feet.

Her Majesty's surveying ship *Egeria*, under the command of Captain P. Aldrich, R. N., has, during a recent sounding cruise and search for reported banks to the south of the Friendly Islands, obtained to very deep soundings of 4,295 fathoms and 4,430 fathoms, equal to about five English miles respectively; the latter in lat. 24 deg. 37 min. S. longitude 175 deg. 8 min. W., the other about 12 miles to the southward. These depths are more than 1,000 fathoms greater than any before obtained in the southern hemisphere, and are only surpassed, as far as is yet known, in three spots in the world, one of 4,655 fathoms off the northeast coast of Japan, found by the United States steamship *Tuscarora;* one of 4,475 fathoms south of the Ladrone Islands, by the *Challenger;* and one of 4,561 fathoms north of Porto Rico, by the United States ship *Blake*. Captain Aldrich's soundings were obtained with a Lucas sounding machine and galvanized wire. The deeper one occupied three hours, and was obtained in a considerably confused sea; a specimen of the bottom being successfully recovered. Temperature of the bottom, 33.7 deg. Fahr.—*Engineering*. (*A. and N. Journal*, Dec. 1, 1888).

Now a *fathom* is "six feet" (*i. e.* on "Ropes and Cables" *Has-*

well) or on "log lines" 5.95 feet, (*Bowditch*, at 6,120′ in a sea mile and a 28′ glass). Allowing, therefore, the maximum definition, it will be noticed that the deepest sounding ever made, that off the northeast coast of Japan, 4,655, was *not* five miles! 4,655 fathoms × 6 (—) = 2793 (—).

That the full limit will some time, and some where, at length be reached, abysmally, is possible; but it is manifestly more difficult to know *where* to sound for the inverted peaks of "the Abyss," than for those which climb aloft towards the sky in full, clear, human sight.

From the Encyclopedia Britannica we quote the following upon the positive side of our proposition. "These mountains (the Himalayan), which are the highest in the world, rise along their entire length far above the line of perpetual snow, and few of the passes across the main ridges are at a less altitude than 15,000 or 16,000 feet above the sea. Peaks of 20,000 feet abound along the whole chain, aud the points that exceed that elevation are numerous, the highest hitherto measured being more than 29,000 feet above the sea."

"A mountain range such as this, attaining altitudes at which *vegetable life ceases*, and the support of animal life is extremely difficult," (Brit. Ency.), left above the Flood, as the Mosaic account *does* leave it, would have been but a hopeless refuge long before the 150th day of the prevalence of "the waters"! even if any desperate wight was so luckless as to reach it!

Now as this discussion of mountain heights and ocean soundings, average flood height, and mean sea depth, etc. etc., follows naturally from the Mosaic account, and is *scientifically* suggested by it, (by the very region to which the log book of the assuaging of the Noachic waters refers) it is a subtle verification of the consummate *inspirational* accuracy which lurks beneath the historic surface of the sacred text!

"And the ark rested upon the mountains of Ararat"—*Why?* By *accident?* Be not deceived. ONE guided it who had measured height and depth, who knew it as He knew Geneseret! Moses recorded Facts, but Almighty God selected Ararat and Armenia, and Modern Science, may well study Terrestrial Topography from this lofty standpoint.

APPENDIX F.

The Lost Atlantis.

Physical Geography, General Astronomy, etc.

As illustrative of the way in which such a rise of water as is implied in the Mosaic Record, would affect a Continent, we shall select an extract from the Encyclopedia, Britannica, which is indirectly *àpropos* to our discussion. It is to be noticed, however, that in the Article from which we excerpt (United States, Part II. Physical Geography, page 791), the subject is Continental Drainage, and views the results of a rise of the sea level in quiet, orderly manner, not at all from the standpoint of a general Astronomical Storm resulting from the rupture of a former terrestrial ring such as we believe to have led to the Deluge of Noah.

However, the value of this independent testimony, as to the mere matter of *Submergence*, is particularly to be appreciated, and the reader is asked to bear in mind the height to which (31¼ feet over upper Ararat, *i. e.* 17,143¼ feet) the Noachic flood lifted the sea level temporarily as per the Biblical record. We have elsewhere, (See Plate I) considered this rise as to the Continent of Asia, so that the following one is of special value in that it deals with the heart of an entirely " New World " and suggests what was the correlative action of the Deluge in the western hemisphere.

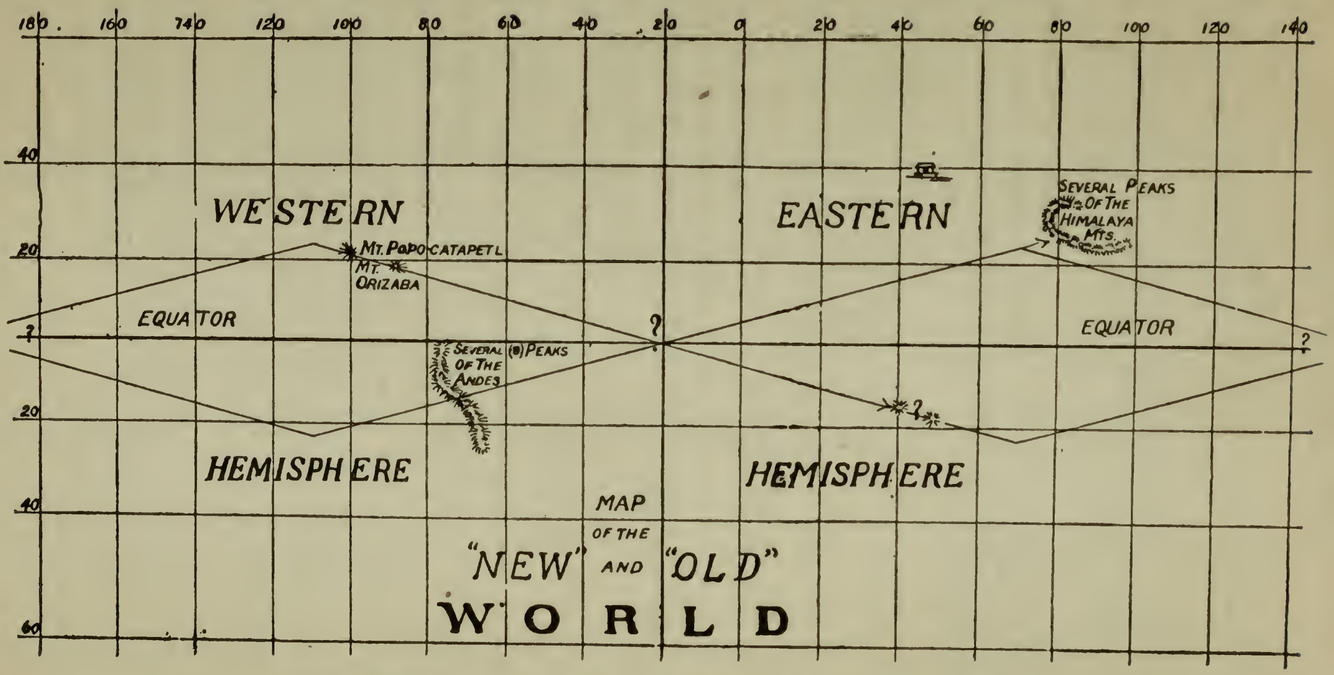
"The drainage areas of the country (U. S.), as given by the United States Census of 1880 are— * * * * The explanation of this overwhelming preponderance of drainage into the Gulf of Mexico at once becomes evident when we notice the general relief of the country and the positions of the various watersheds. If the level of the ocean were raised 1,000 feet, a broad waterway across the American continent would be opened. There would be a great mass of land on the western side, which would comprehend nearly the whole of Mexico, and which within the limits of the United States, would have a breadth from east to west of from 1,500 to 2,000 miles. North of the United States boundary line the breadth of this mass of land would diminish rapidly in width as higher latitudes were reached, but its dimensions would be on a grand scale, although deeply intersected with inlets occupying the positions of the lower portions of the present streams of that region.

"A similar rise of 500 feet in the ocean would not divide the continent into two decidedly distinct and widely separated parts, but would isolate New England from the land adjacent on the north and west by opening a channel through the Hudson River and Lake Champlain depressions, would carry the Atlantic coast-line more than 100 miles inland of its present position, and would open a deep bay in what is now the Mississippi Valley, the ramifying arms of which would extend north nearly to Chicago; to Cincinnati on the Ohio; to Burlington, Iowa, on the Mississippi; and nearly to Jefferson City on the Missouri.

"A rise of sea-level of 2,000 feet would not materially change as to position and size the great land mass on the western side of the continent already spoken of. That area would be slightly narrowed on the east, and would have its western edge more deeply indented, with the addition of groups of islands, so that its character would, south of the Columbia, be something like what it is at the present time north of that river. On the eastern side of the continent, however, the most striking changes would be effected. All the present coherent land mass east of the 97th meridian would have disappeared, and in place of it we would have various groups of islands, one of the most important of which would extend from the north line of Georgia northeast into Pennsylvania and New Jersey, where it would terminate in fingerlike projections, forming northeasterly and southwesterly trending archipelagos, with various outlines in northeastern New York, Vermont and New Hampshire; the highest points of which would rise from 3,000 to 4,000 feet above the surrounding waters."

So much for a mere rise of only 2,000 feet! The reader is referred to the article alluded to, if he desires to follow the rise to 17,143, a "prevalence of the waters" which would leave but two peaks, those of Popocatepetl and Orizaba, projecting a few hundred feet, (573 and 228 respectively), above the flood! Add now to the conception a Sidereal Storm of unparalleled magnitude, a duration of 150 days of rise, and an equal one of fall, and no latitude at all is left for "possible survivors" save such as had *prepared* for the event, by years and years (120) of divinely inspired ship-building, and as to such we have the testimony of the Bible that "Noah only, and those that were with him in the Ark, *were left alive*."

Plate II



At the "turn" of the Deluge. 150-151st Day.

In South America but nine solitary peaks untenanted by life, and far above the limits of vegetable existence, or protoplasmic germs, would have remained above the surface, at the 150th day of the prevalence. These, distributed along the Andes, in Bolivia and Peru, are respectively Samara, Chimborazo, Nevado de Sorato, Nevado d'Illimani, Antisana, Cotopaxi, Ariquipa, Descabeçada and Iliniza.

In the meantime all of Africa, except, perhaps, one or two of the Mountains of the Moon, and all of Australia, the whole of Europe, and every island known to Oceanica would have been submerged.

Thus, at the opposite extremities of two terrestrial diameters, a few bleak, hopeless peaks, those of Himalaya, and Zanzibar in the Eastern World, and of the Bolivian and Peruvian Andes in the Western, would have alone remained as indicative that there was aught but water on the wasted globe.

There are many interesting lines of study suggested to the Physical Geographer in the terrestrial diameters thus left—forced above the deluge as it were—and if it shall be found that Africa has in Zanzibar one or two isolated peaks, which will balance, as it were, those of Mexico, the junction of the great circles through the two groups, intersecting and bisecting each other on the equator, at its own junction with the all-important meridian of Ferro, Iceland, Madeiras and Canaries, may perhaps be but one other subtle, scientific pointer, not only to the "Lost Atlantis" of the Ante-Diluvians, but to many Astronomical phenomena, such as those of axial tilting, etc., etc., which we shall owe to Moses and the pen of inspiration!

Surely if the mere study of the deluge leads us to the verge of such suggestive discoveries, as we have found all along our pages, it well behooves "philosophers" to approach the Bible in a different spirit, so that, perchance, they may discover some little of the wisdom that lies underneath its lines, and thereby rectify their own!

What will be found by "deep sea *soundings*" and "*dredgings*" beneath the equatorial point marked out by these remarkable lines? What at the opposite extremity of the equatorial diameter—in the midst of the Caroline Islands?

APPENDIX G.

The Precession of the Equinoxes.

More than eight years ago, and while involved in an entirely different line of investigation, the author was led to this same meridian 20° W. of Greenwich, in quite as unexpected a manner. The results of his work were then published, and are here repeated in their original form as purely *ex parte* testimony to the significance of the Meridian now once more so pointedly designated by the Mosaic record of the flood.

This Meridian is

1. The Meridian of the Lost Atlantis.
2. The Wet Meridian of the earth.
3. The Meridian of Columbus.
4. The Divisional Meridian between Eastern and Western Hemispheres.
5. The Meridian of Ferro.
6. The Meridian marked by the Flood of the Mosaic Record, etc., etc., etc.

THE PLEIADIC CYCLE.*

Its Dawn Monumentalized at Gizeh.

Without entering deeply upon the consideration of the earth references made manifest at the Great Pyramid by the use of the "axial" inch and "sacred" cubit, we must briefly notice one of the most important astronomical features of the monument.

We have already alluded to the accurate orientation of the structure. To an observer stationed down the entrance passage and looking up and out towards the northern sky, the region in his field of vision is very closely circumpolar.

This fact led Col. Howard Vyse to ask the elder Herschel whether the descending passage had ever pointed towards a Polar star? and if so, *when?* and to *what star?*

The astronomer studied the problem deeply and at length answered

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* A selection from certain hitherto unpublished "Notes on Pyramid Studies," by the Author. Reprint from "*The Heir of The World.*" 1883.

that about the year 2170 B. C., *a* Draco, then the Polar star did, at its lower culmination, shine directly down the axial line of this passage. This fact fixed in the opinion of Herschel the date and age of the Great Pyramid.

Herschel's determination was B. C. 2160 $\pm x$, Professor Smyth's (1865) was 2170 or 3340 B. C., and each $\pm x$, Dr. Brunnow's was 2136 B. C. and each $\pm x$, and Prof. Proctor allows the dates 2170 or 3350 B. C. and each $\pm x$: in which x equals a period of years extending both before and after the dates given as the central years, (namely, the dates given are "thereabouts" or "*quam proximè*").

During the whole continuation of this period, say for a century or so, both before and after either 2170 B. C. or 3350 B. C., *a* Draco would have practically fulfilled the conditions, and been upon the meridian of Gizeh at about midnight; and from its position, either at lower, or upper culmination, respectively, have shone, at the entrance angle, down the axis of the descending passage.

Either of these dates will therefore do as indicative of the Pyramid's age, or at least of the date its erection was intended to commemorate; and were it not for other considerations, historical, astronomical, and otherwise, the problem would be "indeterminate," by about 1,200 years, which is their chronological separation!

Prof. Smyth, and Pyramid students in general, following the calculations of Herschel, lately corrected to indicate 2170 B. C., adhere to this date as undoubtedly the true one; while Prof. Proctor, from a disposition to favor the Egyptological idea of greater antiquity for the Nile country, assumes the earlier date to be the more probable.

The later of these dates is now found to have overwhelming arguments in its favor, while the elder one (3350 B. C.,) fulfills absolutely no other condition than that of satisfying the problem and being "eldest." Even Mr. Proctor himself admits the noticeable importance of the year 2170 B. C., as an ASTRONOMICAL LANDMARK *when he is dealing with matters foreign to the Pyramid.*

Let us examine more closely the claims of the nearer of these dates. Since the question was originally mooted it has been discovered that the meridian of the Pyramid at midnight of this year (2170 B. C.,) contained, not only the North star, at its lower culmination and of course the Pole itself, and the zenith, but some 90°

away from *a* Draco, above the Pole and towards the south, passed through Alcyone, the chief star of that traditionally honored group, the *Pleiades*.

But, and moreover, for it is even still more remarkable, at the very point where this overloaded meridian crossed the equator, it also *intersected the Ecliptic*. In other words, it passed through the Vernal Equinox or the zero-hour of Right Ascension! It is from this point as an *initial* one that astronomers have always reckoned Time. It corresponds to the XII-hour mark upon an ordinary clock, or to the XXIV-point upon a sidereal chronometer marked off into 24 hours.

Thus it appears that the architect of the Great Pyramid not only employed the entrance tube, and *a* Draco, to assist in the mere orientation of his edifice, but as a means of mathematically fixing, and chronologically identifying, among all others, that particular meridian which, containing the most noticeable star group in the heavens, likewise passed through the Vernal Equinox, from and to which all distances upon the celestial sphere are estimated and co-ordinated.

Through the invaluable researches of Mr. R. G. Haliburton of Nova Scotia, (Halifax) it has been made clear that the earlier generations of almost every nation made use of the Pleiades to mark the return of Spring, and began their years upon that night when this honored constellation was the longest visible. This was, of course, the one when they saw it all night long, or from its rise at sunset, to its setting at sunrise.

Now in 2170 B. C., this longest *Pleiadic* night occurred at the Autumnal Equinox, and in this circumstance especially lies the secret of the association, since that time, among nearly all ancient people, and down to our own days, of the Pleiades with New Year's day.

Even to modern astronomical analysis, the selection of the Autumnal Equinox, is above criticism, as the most suitable day for beginning the year. Its adoption would be in perfect keeping with the general principles of astronomic definition and nomenclature. Thus the civil day begins at midnight, the very hour most remote from broad daylight.

Upon the same principles, the civil weeks, months, and years,

begin at midnight. In the broad light of day it is impossible to determine the relative positions of the sun and earth among the stars. The astronomer is obliged to wait till midnight, and then having found their actual localities, calculates their true places for the next, or any other midday. As this is the true method of astronomy, so it is the correct basis for a perfect chronology.

In the sacred calendar of the Hebrews the years and cycles have always begun at the Autumnal Equinox, and the evening marked the beginning of the day.

If we should let Autumn, as of old, mark the beginning of the year, I ask you to notice how fitting the resulting New-Year's dawn would be. At this moment while the sun, itself invisible, is crossing the Equator at the Autumnal Equinox, the earth, in the true chronological order, is entering the opposite sign of the Zodiac—the sign of Spring.

To this day certain remotely separated and still unaltered savage tribes, as the Australians, Figians, Mexicans, etc., make use of, not Autumn, but of the longest Pleiadic night, as the one on which to begin their year. They can offer no explanation for this custom, it has come down to them by tradition they know not whence.

They are of course in great error, but the explanation of their error is very easy. Wandering away in their migrations from the true source of knowledge, and thinking that the Pleiades, rather than the Autumnal Equinox, marked this New Year's day, they have held to this visible, and easily distinguishable constellation, while the invisible Equinox, of difficult calculation, but the truly essential origin of times and seasons, has drifted away from them in its annual precession.

In remote antiquity (2170 B. C.) the Pleiades and the Equinox, as we have just seen, and been informed by the Pyramid, fell upon its Autumnal midnight meridian, but ever since the year of their actual coincidence, the precession of the Equinoxes westward has left the Pleiades further and further in the east. They now mark no particularly important year-day in the calendar. However, the very error of these descendants of the ancient peoples bears evidence to the original universal existence of an Antumnal New-Year's day, marked by the stars whose sweet influence six months later was to crown the year with Spring.

Both Professor Smyth and Professor Proctor, agree to the facts that in 2170 ± B. C., and for a period of years both before and after, *a* Draco was below the Pole on the meridian, and Alcyone also upon the meridian, above the Pyramid some 90° (Smyth 89° 16′ from *a* Draco (Smyth and Brunnow), this meridian passing through the point of Vernal Equinox, *i. e.*, the O of hours thereon, or the initial point of all astronomical time calculations, be it for days or cycles. The importance of this date 2170 B. C., (which is the central one of the whole period of fulfilment of the Pyramid condition,) cannot be underrated. In his essay on the "Origin of the Week," Professor Proctor [though so hostile elsewhere to the *Pyramid's* use of the date and preferring with the Egyptologists the earlier date 3350 B. C. for the Pyramid's building (though he admits it *may* have been built circa 2170 B. C.,)] refers to the Pleiades and the year 2170 B. C. in terms which every Pyramid student will endorse, and which should completely satisfy the unlearned since it comes from so direct an opponent to "the Religious theory."

He says, "Many years might well pass before men would notice that at the same season of the year the same stars are seen at corresponding hours of the night" * * * "*There is only one group of stars respecting which any exceptions can probably be made—viz., the Pleiades*, a group which being both conspicuous and unique in the heavens, must very early have been recognized and remembered." * * * "*Almost certainly it was the first known star group*" * * * "We should expect to find that this time would have a very direct reference to *the Pleiades which must have been the year-measuring constellation* as certainly as the moon had been the time-measuring orb." * * * "The epoch to which *we can point with some degree of certainty—the year* 2170 B. C., *or thereabouts*—must belong not to the infancy of astronomy, but to an era when the science had made considerable progress." * * * "It is certain the epoch above mentioned is related to the Pleiades *in a quite unmistakable manner*. For at that epoch *quam proxime*, through the effects of that mighty gyrational movement of the earth which causes what is termed the precession of the equinoxes, *the star Alcyone, the brightest of the Pleiades and nearly central in the group, was carried to such a position that when the Spring began the Sun and Alcyone rose to their highest in the southern skies at the same instant of time.*"

How Professor Proctor could reconcile the above statements with a repudiation as a Pyramid date, of the year 2170 B. C., in favor of the earlier one 3350 B. C., simply because it is the earlier! is more than he himself explained—the common-sense of the rest of the human race will draw its own conclusions from the facts!

If in man's unlimited and wondrous future he should actually be able to send an exploring expedition to the distant moon, long since a frozen orb, its life gone out from very age, and if such expedition, returning successfully, brings back among other things of interest, a little mechanism that our own wise men shall pronounce undoubtedly to have been a Lunar watch, the simple statement of the Professor Proctor of that day, that it is not so, but that it is all a mere coincidence of moonshine, will have very little weight.

The mere assertion that Lunar relations exist entirely independent of a Lunar watch, if such a thing was ever made upon that satellite, will not prove to reasonable beings that the latter was not an intentional realization of them, any more than such a statement made by the Professor of our day, with regard to the facts built into the Pyramid, convinces careful thinkers that its lines and angles and its grand proportions are only accidents. We take it that Professor Proctor attempted to handle his popular audience, as if it were far more credulous, than does Professor Smyth, and we shall certainly continue to listen to the latter, until Professor Proctor's followers can reason more consecutively from his own premises.

But though the Pleiades have long since ceased to mark the dawn of Spring, they have still other uses at the Pyramid, and more stupendous ones upon the Dial of Eternity.

From his careful study of the proper motion of the stars, Professor Maedler, some years ago, enunciated the startling proposition that the Pleiadic group was undoubtedly at the *centre* of *this* celestial universe.*

All of the stars within the reach of our telescopes appear to be moving in majestic cycles around this notable constellation. But strangely enough, and it is a point that Maedler does not seem to have known, the word Alcyone is very ancient Arabic—it means

* Pleiades in Hebrew is Cymar, *i. e.* the *axle!*

the centre! This star is therefore the *centre* of the *axial* group, and was probably so named at the very beginning of time.

Thus the Pyramid—that wondrous monument, standing at the centre of Egypt, a land occupying the geographical, commercial, and inhabitable centre of the earth's surface—points downwards at the Sun, the centre of our own planetary system; and still more grandly upwards at Alcyone, the sun of the Pleiades, themselves the central constellation of our universe!

Will any intellect, admitting that these things are so, so stultify itself as to maintain that they are purely accidental? Will any man assert that, even if intentional, they demand *no* awe at human hearts?

The year 2170 B. C.—thus remarkably recorded at the Pyramid, is, astronomically speaking, the most important chronological date that has ever transpired during the existence of man upon the earth. It marks the dawn of an astronomic cycle, than which we know, at present, of but one other that is grander.

I intend to prove that this is the most stupendous monument to universal metrology that the human mind can realize, and I want to impress upon you that chronologically (a most important element of the vast science of metrology), the Great Pyramid indicates the one and only true system.

Let me once more call attention to this year 2170 B. C. It synchronizes the coincidence of the meridian of a symbolic monument located at the centre of a central land, with the North star, *a* Draco, the sun in Nadir, and the great central sun and system of the universe near zenith at the midnight of the dawn of Spring!

With reference to it the celestial machinery is so delicately adjusted that it cannot recur for 25,827 years. During the continuance of this cycle, the equinoxes will slowly retrograde through the whole equatorial dial in rigidly defined yearly amounts.

This Pleiadic cycle of 25,827 years marks the duration of a great year, the *annus magnus*, each day of which is as long as the normal length of a human life:—365¼ times the life of man, three score years and ten, with the solemn period of gestation added is equal to 25,827 years, or to a Pleiadic Cycle! On such a dial then, man's life is literally measured by a day, whose morning sees his birth, whose noon his brief maturity, and whose evening seeks for him in vain!

What a fitting initial year is this one then, 2170 B. C., from which

to reckon universal history! How suggestive such a cycle, divided into its days that span of human life!

We are living in the second month of such a cycle. Its Spring is not yet over, our race is young on such a calendar, America's centennial measures there less than 36 fleet hours. Imperial Rome supported the burden of her empire less, thereon, than two such weeks!

And when the present cycle has run out, and new ones also have passed on, they, these cycles of precession, will perhaps in turn be counted but as days about Alcyone herself, and so on till eternity is spanned by cycles sweeping past the human ken.*

But let us examine more closely the grand chronological scheme thus suggested by the Pyramid. If the circle of 360° or 1296000″ be divided by the number of years in the precessional cycle (25827) the annual amount by which the Vernal Equinox retrogrades will be found to equal 50.″18004139853641. From this the following table may be constructed.

Alcyone's Precessional Movement Eastward.

1 { Normal human life = 1 day of the cycle *i. e.*, $\frac{1}{365.25}$ = 70 $\frac{9}{12}$ y. = nearly 1° = }		59.′17063538157741829
1 Year	=	50.″18004139853641 + etc.
1 Month	=	4.″181670345 + etc.
1 Day	=	0.″13739675 + etc.
1 Hour	=	.0057248 + etc.
1 Minute	=	.0000954 + etc.
1 Second	=	.0000159 + etc.

Thus at each successive midnight of the Autumnal Equinox at Gizeh, a new meridian 50,″18 + etc., westward of the last one comes into the vertical plane of its great northern pointer, the axis of the Pyramid's descending passage.

At the same moment the Initial Meridian of the cycle, that of Alcyone, will have gained the same distance of arc farther eastward from the prime or pyramid meridian. In other words, at midnight of Autumnal Equinox this year (Sept. 21–22, 1883, year this article first appeared) the Pleiades, so far as mere precession is concerned, will be

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* See *Facts*, *Fancies*, *Legends*, and *Lore* of *Nativity*, Totten, 1885. John Wiley & Sons, Pubs., 53 E. 10th Street, New York.

56.°4913 + or 56° 29′ 39″ eastward of the prime or pyramid meridian.*

On the 21st and 22d of Sept. 1492, Columbus lay becalmed in the neighborhood of latitude 20° west of Greenwich. He then entered upon the real crises of his life and undertaking. Without knowing it, his little fleet was crossing that meridian belt of the world which may be termed its "wet meridian" as it traverses more water than any other. This meridian is to the ordinary student of the map even more readily distinguished than the "dry" one, upon which the Pyramid itself so grandly rests. It is universally taken as the great circle (meridian) which separates the eastern from the western hemisphere!

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* The Right Ascension of Alcyone for Sept. 21, 1883, is given in the Ephemeris as 55°.2433, and its declination north as 23.°6945. It must be noticed however that this is of course the *absolute* position of the star and is due to the combined action, since 2170 B. C., of not only precession, but of an unknown number of other motions not in the problem before us, such as nutation, parallax, apparent motion, proper motion, etc., etc. Every one of these elements has a cycle of its own and varies the position of a star continually from what it *would* have been if we regard any one of them alone. In our demonstration we are *simply* considering the place of the star as due to *precession alone.*

This if the cycle be 25827 years, must be, in 1883, equal to 56°.4913 + etc., as to Right Ascension; hence if, as a fact, the Ephemeris puts the actual R. A. down as 55°.1433 + etc., the difference between them or 1°.3480 + etc.. is the displacement in R. A., due to the combined action of *all the other* cycles not in consideration. The arrangement of an astronomical monument such as the Great Pyramid, must of course follow the same principles that govern the construction of a *watch.* The sun sometimes ahead and sometimes behind; but four times a year the watch and sun coincide. So in the Pyramid and the precessional motion of the Pleiades, it is the *mean* motion that the former keeps, they will agree at proper intervals and at the close of a cycle have neutralized all variations. Hence the displacement, be it plus or minus, of Alcyone from its true precessional position at any particular date is no argument against the Pyramid as the hand upon its everlasting dial. Such a variation is rather an astonishing demonstration, of not only the Pyramid's accuracy, but of its having been built intentionally at the very dawn of the cycle at the place of location (Gizeh) with a view to the periodic elimination of all error. One-half of 25827 years = 12913.5; 12913.5 — 2170 = 10743.5, hence, 12913.5 years after 2170 B. C., or in 10743.5 A. D., the displacement in R. A. will disappear, while in A. D. 4136.75, *i. e.*, in Sept. of 4137 A. D., the displacement, now continually increasing, will have reached its maximum.

Columbus discovered the New World *when he crossed that belt.* It was by this time that "the minds of his crews had become so diseased. They were full of vague terrors and superstitious fancies; they construed everything into a cause of alarm and harassed their commander by incessant murmurs."* He was importuned to return by the whole fleet, then almost on the point of mutiny. With faith, however, unexampled in history, Columbus, quieting and over-ruling the fears of his crews, steered bravely westward across this invisible Rubicon, and thus assured his destiny. But what was taking place upon the grand dial of the Pleiadic Cycle on this eventful New-Year's eve? At that minute the meridian of Alcyone was 52°.04425601, west of the prime or Pyramid meridian, or in other words 82°.21 + east of Greenwich. It held the zenith over the center of Western Deccan in India, and on a meridian passing just to the east of Ceylon, reputed in fable to have been the seat of Eden.

Now it is manifest that wherever we establish our Prime Meridian, there first upon the earth the days and years and seasons are begun. Hence it must be noticed that though the moment of absolute New-Year's dawn is marked at the Pyramid by the return of the equinoctial coincidence at midnight, with its meridian, it is still for all the rest of the world, (reckoning from the Pyramid westward and around to it again) the old year. Twenty-four hours, one revolution of the earth, are still necessary to bring the new year locally to every place upon it. Hence, when 1492 A. D., dawned at the Pyramid as a new year, all the rest of the earth was in expectancy, and had the mechanism of the universe stopped at that instant the year would have dawned at no place else, we should have stopped the clock, so to speak, with the hands at midnight twelve.

At that minute, upon the opposite side of the earth, 180° away, westward from the Pyramid, or in longitude 149° W. G., it was "high twelve" or noon. This meridian passes through central Alaska. As the days and nights are equal at the Equinoxes, a simple calculation will show that it was the hour of sunset along the eastern coast of our continent;† while in Central America it was three o'clock

* Life of Columbus, Irving and others.

† Six hours = 90°; 149° — 90 = 59°. The meridian 59° W. G., occupies a corresponding position on the eastern coast of America (or the western hemisphere) that 149° W. G. does upon its western one, and time is just 6 hours apart upon them.

P. M., the "ninth hour" or hour of prayer,* according to ancient Hebrew reckoning.

This was an eventful moment all over our continent, it was an epoch in history. According to the primeval system of universal chronology recorded at Gizeh, it was the last day of the old equinoctial year in America, and its noon had passed away when the new one dawned upon the Pyramid. From east to west a declining sun was viewed by its inhabitants, and with its flight and setting, old things went down forever, and the times of the Aztecs were fulfilled!

Twelve hours later the Pleiades, known of old to the ancestors of Montezuma, as the harbingers of new things, dropped their rays directly from the zenith upon the very roof of his palace!

The circumstances here related are particularly interesting from the fact that the Aztecs actually reckoned their years from the Pleiadic coincidence with the midnight meridian. In wandering away from the primeval centre of civilization, before the days of Peleg and Almodad, they seem to have gradually lost the essential motif of their traditions, and taking the shadow for the substance, to have held to the Pleiades as though they were a perpetual year-governing constellation, instead of to the Vernal Equinox in Meridian at midnight—the true index. Hence at the time we speak of, absolute New Year's dawn (Sept. 21, 1492), they (the Aztecs) were actually out of reckoning as many days as the Pleiades were at that instant east of the prime or Pyramid meridian (51.° +, or 51. + days, nearly, since 360° = 365 and one-quarter days).†

Had their reckoning been correct instead of dependent upon the

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* "In the New Testament the division of the day was such that the third hour was answerable to our nine o'clock A. M., at the time of the equinoxes, the sixth at all times to noon, and the 9th to three o'clock P. M., at the Autumnal Equinox." *Cruden's Concordance.*

† I cannot refrain from again calling attention to another beauty of this Pleiadic cycle connected with this same angle 51 + (degrees or days), namely, the fact that the angle of the Pleiades east of the prime meridian at the dawn of a new year, also marks unerringly the numbers of human lives that have been lived, at the taking of that angle. For instance, at the date under consideration 1492 A. D., we have the angle of Pleiades east = 51.04425601 degrees, or Pleiadic midnight 51.759 (+) days behind Sept. 21st, (I. E., Nov. 11–12,) and we likewise have 70 9-12 years (= a normal life) × 51.759 = the actual age of the cycle, etc.

Pleiades, then in about 8 hours and 35 minutes after the absolute dawn at Gizeh, they would have celebrated it locally at Mexico. As it was, however, their New Year's eve did not come until the local Pleiadic midnight, which in A. D. 1492, for Mexico, was about Nov. 11th. Nevertheless nature keeps *her* times and seasons in spite of the errors of the Aztecs, and the true equinoctial year dawned, like a thief in the night, upon this doomed people, even while they slept.

So too the other circumstance to which we have alluded—that at exactly twelve hours after absolute New Year's dawn at Gizeh (1492 A. D.), the Pleiades held the zenith over the palace of Montezuma, and shone with all their rays directly down upon the falsely-pyramidal temples, and on the sharp and cruel capstone-altars of the ancient Mexicans, bloody with dreadful sacrifices, is as near as may be, also a literal fact.

Demonstration.

The Empire of ancient Mexico would have probably been included in the narrow confines of a circle struck from a point (98½° W. Lon. and 19½° N. Lat.) about midway between * the cities of La Puebla and Mexico and with a radius of not greater than 2½°. It covered some 16,000 to 20,000 sq. leagues only, and included most of what is now the States of Vera Cruz, La Puebla and Mexico. At 3:25 A. M., local time for the centre of this circle, Sept. 21, 1492 A. D., the earth had rotated 180° from its position at absolute † equinox so as to bring right ascension 51° (that of Alcyone) practically over this centre of Aztec civilization. 51° R. A., taken at Pyramid Autumnal Equinox 1492 A. D. equals in Lon. 82° east of Greenwich: *i. e.*, = 31° Lon. of Pyramid, + the easting 51° of Pleiades: and 180° — 82° = 98° West Lon. or about that of the locality under consideration. The declination of Alcyone was about 3°.66 north ‡ in 2170 B. C., and its rate

* Cholula the Holy City of the Aztecs, lies in Lon. 98° 15′ and between Mexico and La Puebla. Mexico is in Lon. 99° 5, Tlascala in Lon. 98° 2′, and all of them including Mexico (Lon. 98° 51′) lie between 19° and 19° 39′ N. Lat. One sq. degree of territory having Mexico on its western, Cholula on its southern and Tlascala on its eastern sides would have enclosed the most populous area of the empire.

† *i.e.*, as marked at Gizeh.

‡ Proctor, *The Pyramid Problems.*

of declination about 1.° north in 225 years, hence in the 3,662 years extending from 2170 B C., to 1492 A. D., it gained in northern declination some 16°.2, or in other words was in the zenith of 3°. + 16°.2 = 16′.68 North Lat. in 1492 A. D., practically that of the centre of the Aztec Empire.*

If now, however, we remember that it is the entire group or constellation that is to be located, it will be manifest that the Pleiades as such did at this moment (namely, 2 hours and 35 minutes before daybreak, or 12 hours from absolute equinox at Gizeh) actually dominate the very zenith of the Empire of the Aztecs, and that, moreover, from the comparative smallness of the territory, they must have practically covered its entire zenith.†

Let these be called *coincidences* by those who dare to do so; for our own part we frankly say that we do not. It is far more satisfactory to the workings of a heart which feels convinced "all things are numbered" to believe that "when the Lord divided to the nations their inheritance and set their bounds according to the number (13) of the sons of Jacob," he also so arranged the naming of those orbs he placed on high that for ever, at their "times and seasons," they should fulfil the prophecies, agree among themselves, and flash back the light of truth at every earth inhabited by "*mind*." *They* do not rule the destinies of men, *the* ONE *who made them* RULES, and simply employs them as they culminate above to mark the times

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* Were the obliquity of the ecliptic a constant then in one quarter of a cycle (6456¾ years) the Pleiades would have gained in declination 23 1-3rd°, which would have put Alcyone at 16°.89 N. Lat. in 1492 A. D. (since 6456¾ + 23 1.3d° = 276.7 years and 3662 + 276.7 = 13°.23 + 3°.66 = 16°.89). This is the latitude of Central America, and gives us the extreme southern limit at which they could have been in 1492 A. D. The Ephemeris for 1881 gave Alcyone a disinclination of 23°.75 north; hence 23°.75 -- 2°.66 = 20°.07, =gain in 4051 years, or at the rate of 1° in 202 years. This would have placed the star at 21°.73 N. Lat. in 1492 A. D., (since 3662 + 202 y. = 18°.12, and 18°.12 + 3°.66 = 21°.78). The mean of these two limits 21°.78 and 16°.89 is 19°.33 or almost exactly the latitude of the principal Aztec cities, Mexico and Tezcuco (only 18 miles apart), than by its mean position on the dial, the latitude 19°.33 thus obtained cannot be far from that sought, and from all the considerations now noticed we may be certain that this moment under consideration, Alycone held the zenith of 99°—West Lon., and 19° + North Lat.

† The centre of the constellation would have crossed the whole zenith region from east to west, in just about 20 minutes.

upon the Annus Magnus determined in His councils upon all things. before yet any of them were.

It is in such a sense that we accept the Pyramid as an Astrological Monument: it *is* one, and to the same degree that chronological prophecy itself is legitimate astrology.

While utterly repudiating therefore the theory as advanced by Mr. Proctor, which is at variance with facts, traditions and reason, and as we have shown contrary to the logic of his own arguments, we do nevertheless, see in this wonderful structure, and its accurate readings of the stars, enough to suggest the truth of the tradition that it embodies the astrological wisdom of Enoch foretold before its erection, and is still fulfilling "times and seasons."

This idea, however, that Cheops erected it in any sense at all for the debased purpose either of a mere temporal horoscope, or for that of "personal astrology," or ever profaned it with the connivance or actual assistance of his grandly non-Sabaistic architects, cannot be sustained.

We exercise a certain amount of "legitimate astrology" when in an Ephemeris we predict, several years in advance, conjunctions and eclipses with their attendant results upon the earth, and our modern Signal and Weather Bureaus simply deal in its principles at shorter range.

So, too, although the universe is a dial of infinite complexity, nevertheless it must have been thoroughly understood beforehand by Him who set all of its wonderous mechanism in such perfect order. Nor can the thought be resisted, that He must have so arranged it, that, as the history of man unrolls beneath the eye of wisdom, it will be found to be in perfect keeping with the whole at every fold, and nothing unforeseen or accidental mar it. As a metaphysical fact this must be so.

Let there be given, to a mind capable of grasping them, all of the conditions which enter into "the equation of the universe," and it must be clear that by substituting any particular date therein, and duly integrating, there shall result such and such a state of affairs on this or that planet or subordinate system, and that if the equation is correct, and all the conditions have been duly co-ordinated, there can result no other; and moreover, that, when this date arrives if it be future, the universe will and must answer to it everywhere and without an accident.

It is not to be conceived, however, that the Great Architect will yield to finite minds the secret of *such* a combination, nor that the finite mind could circumscribe it *and continue to exist* as finite. Nevertheless, it is within the domain of possibility that the Almighty may have at times seen fit to manifest *His* powers to us. Hence, if we find upon the earth a monument so consummately arranged as to fulfil the functions of an unerring Hand upon the Dial of the Universe, and accompanied by the most intimate references to all the metrological necessities of the highest state of man's development, justice, equality and universal intercourse and peace, and if we cannot account for it on human grounds, except by an appeal to accident, which all nature everywhere abhors, then we can legitimately and must honestly reason back to design as such, and if not to human, then divine.

But let us return to a consideration of this particular midnight, that of the Autumnal Equinox of A. D. 1492, and see what was transpiring in the heavens above the Pyramid itself. Was it *also* an eventful night upon the " Dry " or *Prime* meridian?

It is manifest that proportionally as the Pleiades gained their yearly "easting," their place of 2170 B. C., was successively occupied by *new* stars, which culminated at the Autumnal Equinox upon the Vernal meridian over the Pyramid. Hence in the year A. D. 1492, an entirely different meridian belt of stars culminated at Gizeh with the Autumnal Equinox;—a set of stars that in 2170 B. C., had been far to the west of Greenwich.

Now it is a remarkable fact that those stars which in 2170 B. C. culminated over the " wet meridian " of the earth, at the same moment that the Pleiades dominated the " dry" one, came upon the Vernal Pyramid or Prime meridian in A. D. 1492 at the Pyramid midnight of the Autumnal Equinox! Thus in their progress east, towards the " Place of Light," the very stars that at the dawn in the Pleiadic Cycle marked the eastern confines of the western hemisphere, held the zenith and meridian of the Pyramid itself, while the argonautic expedition of Columbus, sailing faithfully and fearlessly into unknown seas, crossed the terrestrial dividing belt which they had dominated at the dawn of the cycle!

Demonstration.

1492 A. D. + 2170 B. C. = 3662 years; hence Alcyone's "easting" from the Pyramid meridian at Ver. Eq. A. D. 1492 was equal to (50″. 180044, etc., × 3662) ÷ 3600=51°.04425601.

Now the Pyramid being 31°.16 ± east of Greenwich we have the 1492 A. D., longitude of the meridian of Alcyone, east of that of Greenwich=82°.21 ± 1 etc. Hence the stars that in 1492 A. D., culminated at Autumnal Equinox upon the Vernal meridian over the Great Pyramid were in 2170 B. C., 51°.+, west thereof, and at a longitude equal to the difference between Alcyone's "easting" in A. D., 1492, and that of the Greenwich longitude of the Pyramid. Thus 51°.04 etc.—31°.16 + = 19°.87759 etc., longitude west of Greenwich!

In general terms, or whole numbers, the case is 51°.—31°. = 20°.= the "wet" meridian! *

But taking the exact result 19°.87759 etc., it is seen to differ from 20° by only °.12241 or 7½′ of arc, which in time is only 30 seconds (!) for a period of 3,662 years! This difference, slight as it is, and absolutely inappreciable, may be made to vanish entirely if we suppose that the *average* "proper motion" of *all the stars concerned* (*i. e.*, of those on the whole circle of the meridian) was just 7.5 (±) minutes of arc each, between the dates 2170 B. C., and 1492 A. D. This certainly seems to be fairly indicated upon the dial, and if a fact, gives us for the annual "proper motion" of the entire universe about some central sun (Alcyone), an arc of 7‴.22 (thirds). From this latter element it would result that the entire average revolution of our celestial system (*i. e.*, of all the stars in sight) occupies the stupendous period of 10,770,083 years! †

* It is manifest that this is the fairer basis upon which to calculate, for regarding the Pleiades as a group or constellation, ample margin is given to cover the longitude required.

† *Query.* The longitude of the Great Pyramid is variously given and is (by 1′ ±) a doubtful element in the above estimate.

In Black's General Atlas of the world (1857) it is put down as 31°.10′ E., and is so assumed in the calculations. Prof. Smyth makes it some 31° and 9′ to 12′ ±. Should it turn out to be an average of these two amounts, or in fact rather nearer to 30° 11′ 1¼″ = 30°.183939, we should obtain the following; "Easting" of Alcyone (1492 A. D.,) =50°.04425601.

The Pyramid longitude (1883 and 1492 A. D.,) = 31°.183939.

Hence stars over the Pyramid in A. D. 1492, were in 2170 B. C., on meridian of Lon. west of Greenwich. } =19°.860317.

Hence proper motion for 3662 years. *i. e.*, from 20° W. G. was 8′.38098 (20°—19°.860317=°.139683=8′.38098) or 8‴.24 per year. Therefore dividing 77760000, the number of thirds (‴) in 360° by 8‴.24.

We obtain for the "universal year," a period of 9,433,105,134 + etc., years, **which is equal to 365242 × 25827 | years!**

But before finally closing this interesting subject, let us hastily scan the heavens themselves, and consider the general arrangement of the principal constellations as they appeared from the Great Pyramid at the moment of *absolute* new year's dawn, midnight twelve (Sept. 21–22) A. D. 1492. *

The three cardinal signs of the Zodiac, in sight, were Gemini rising in the east, Sagittarius setting in the west and Pisces on the meridian in the south.

The Sun was in Virgo, then the northern sign, but both of these were, of course, below the horizon and upon the opposite side of the earth. Pisces, the sign of "*increase*," thus ruled in the equinoctial point. Far to the south, and likewise upon the meridian some 30° above the horizon, was the significant constellation Phœnix—"Thou shalt renew thy strength like the eagle," its principal star holding the colure itself as though prophetic of new birth and strength.

The appearance of *this* constellation—the Phœnix—upon the meridian of Gizeh at this particular time, is just as remarkable as any of the other *astrological* (or astronomically prophetical) agreements we have noticed.

The story of the Phœnix was native to Egypt, and while *fabulous* if taken literally, is of deep significance when understood aright. From Anthon's Classical Dictionary we quote the following:—

"PHŒNIX, a fabulous bird, of which Herodotus gives the following account, 'The phœnix is another sacred bird which I have never seen except in effigy. He rarely appears in Egypt; once only in five hundred years, immediately after the death of his father, the Heliopolitans affirm. If the painters describe him aright, his feathers represent a mixture of crimson and gold; and he resembles the eagle in outline and size. They affirm that he contrives the following thing, which to me is not credible. They say that he comes

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* The positions relatively held by the stars as viewed from Gizeh at midnight 1492 A. D., were manifestly those held by them for the whole earth. As its various local meridians successively turned into coincidence with the vernal meridian of the celestial sphere, at local midnight, the heavens would have been dominated by the same stars, *i. e.*, by those opposite the sun in the latitude of Gizeh. About the earth the aspect of the sky would have been exactly as that seen from the Pyramid. In other latitudes, though the same stars were on the meridian, different ones would occupy the zenith, cardinal points, etc., of the observer.

from Arabia, and bringing the body of his father inclosed in myrrh, buries him in the temple of the Sun; and that he brings him in the following manner. First he moulds as great a quantity of myrrh into the shape of an egg as he is well able to carry, and, after having tried the weight, he hollows out the egg, and puts his parent into it, and stops up with some more myrrh the hole through which he had introduced the body, so the weight is the same as before; he then carries the whole mass to the temple of the Sun in Egypt. Such is the account they give of the phœnix (Herod. ii. 73). The whole of this fable is evidently astronomical, and the following very ingenious explanation has been given by Marcoz. He assumes as the basis of his remarks the fragment of Hesiod preserved by Plutarch in his treatise *De Oraculorum Defectu.*

"'The noisy crow lives nine generations of men who are in the bloom of years; the stag attains the age of four crows; the raven, in its turn, equals three stags in the length of days; while the phœnix lives nine ravens. We nymphs, fair-of-tresses, daughters of Jove the ægis-bearer, attain to ten ages of the phœnix' (compare Anson, Idyll—Plin. vii. 48—Gaisford, poët Min. Græc, vol. i. p. 189). The whole computation here turns upon the meaning of the term generation. Marcoz takes the moon for his guide, and as this luminary ceases, like man, to exist, only, like him, again to arise, the period of its revolution becomes the standard required. Twenty-seven days and a third, then converted into twenty-seven years and a third, give the measure of a generation among men. Reducing this, in order to make the analogy with the moon as complete as possible, he gives twenty-six years and two thirds as the result. The computation is then as follows;—

Nine generations of men or the life of crow, make 234+6	240 years.
Four lives of a crow or that of a stag, make	960 years.
Three lives of a stag or that of a raven, make	2880 years.
Nine lives of the raven or that of the phœnix, make	25920 years.

The period of 25920 years is precisely the duration of the Great Year (Magnus Annus) of the fixed stars, having for its element exactly 50″ the annual precession of the eqinoxes. From this computation

also we will be enabled to perceive how 50″ converted into years and multiplied by 1 + 2 + 3 + 4, that is, by 10, gave the Egyptians 500 years as the duration of the phœnix. These numbers 1 + 2 + 3 +4, indicate that the 50 seconds, converted into years, traverse successively the four quarters of the ecliptic, in order to form the great year, the astronomical duration of the life of the phœnix" (Marcoz, Astronomie Solaire d'Hippargue, p. xvi. seq.).

There can be little doubt but that the above is an approximate explanation of the fable. The Pleiadic Cycle however can have but one dawn, and that dawn for Egypt and the then known world was in 2170 A. D. How comes it then that this constellation, Phœnix, so intimately connected with the Pleaidic Cycle, has, as it were, a displaced position upon the dial? Among the several answers to this question, the school of Mr. Proctor would reply as follows: "The Phœnix is a new, or modern constellation; whatever then the fable may have had to do with the Annus Magnus, the constellation has absolutely nothing to do with its markings on the sky; moreover, as nothing is more absurd than the notion that this motion of the pole of the earth was known to the builders of the Pyramid" (Proctor in solution of the Pyramid problem) "neither the position nor the fable have anything to do with the Annus Magnus."

Such an answer however flies directly in the face of every fact and every probability. No matter how distasteful the conclusion to which the world is arriving, may be to Mr. Proctor's school the proper answer to the above question is "that man proposes but God disposes."

The scientifically astrological answer is in other words as follows: when the Hyksos left Egypt, they left this fable of the Phœnix behind them. It was as much of a riddle as the Pyramid itself. When later on, in the progress of the centuries, a new constellation was chosen, named the Phœnix, and put upon the celestial sphere, it was irresistibly *disposed* that it should happen as it did, and that it should be located where it was. For *us*, at any rate, the result is exactly the same, and stands as follows:—to America the year 1492 A. D., was literally the dawn of a precessional cycle of 25,827 years, but as it had to begin from the actual midnight meridian, the original constellation (Pleiades) could not serve; those then upon it had to do so, and notable among them stands to-day—the Phœnix—as as-

tonishingly connected with the *Novus ordo seclorum*, for the *new* world as the former is and was for that of all the earth. It is impossible for the general intellect of mankind not to recognize the hand of an all-ruling Providence in facts like these, the few who attribute them to chance alone, cannot be normally constituted, or else blaspheme their own intellects.

Leaving now the constellation of the Phœnix, and following the meridian along until we come to the very zenith of the Pyramid itself, we find Andromeda, the chained, but now in the day of her culmination to be liberated, since Perseus her champion follows closely and in a few moments is to take her place upon the zenith.

Continuing along the meridian still further north we find in latitude 60° midway between the zenith and the pole, the notable constellation Cassiope, the seated goddess of liberty.* Equally distant from the pole itself, and below it, occupying the whole northern horizon, is the grandest of all the northern constellations, that of Ursa Major.

These meridian constellations are the ones that 3,662 years before had, at the new year's dawn of the cycle itself, significantly held the very western bounds of the known world. Now come to culmination at the absolute dawn of a new year, they, and the ideas they embody, received together with its first and virgin blush the full benefit of its vernal influence, an influence so sweet that it will last the cycle through. Atlantis, Phœnix-like, shall now arise, renewing all her strength. Humanity, chained to the dreadful altars of the tyrant and of Aztec barbarity, shall now be liberated, and Liberty herself sit down to rest protected by the powers of the north.

But there were other stars upon the right and left that filled up the details of the story.

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* It is noticable how suggestively the whole legend of Cepheus, Cassiope, Andromeda, Perseus, and Pegasus, with all its deep significance, is brought into prominence by the appearance of the sky at this eventful date. The constellation of Cassiope, "*consists of* 13 *stars*, and was compared by the Arabians to *an open hand*," (Classical Dictionary, Anthon,) which has always been an emblem of power and omnipotence. The open hand was borne as the ensign of the Roman "manipulus," was stamped upon ancient coins. (Mexican as well as Oriental) and is yet employed upon the lance of the Persian standard.

Aquila, and Pegasus, and the Luther-toned Cygnus, Hercules, Eridannus, and athwart them all from east to west the very fulness of the Milky Way.

The Pleiades (51°) due east of the Pyramid and nearly upon its prime vertical, still show the newness of the cycle, and are about to lend their own sweet influence towards closing up forever the wounds in the aching breast of sacrificed humanity.

The Pleiades are the decans of Taurus, the sign of the tribe of Joseph, with the horns of which as with the tens of thousands, and the thousands, of Ephraim and Manasseh, it is promised that the heathen shall be pushed from off the earth.*

Far beyond the Pleiades, and somewhat to their south, the tips of the lofty masts of the great constellation of Argo Navis are just appearing above the eastern horizon. It is the sign of Columbus and the expedition actually then at sea and sailing towards a better Colchis and in search of the Fleece of

> "A Golden Age,
> Soon to return once more to earth
> Let down from lofty heaven."

In this respect the Columbian Exposition now (1892) being inaugurated at a range of 400 years later, is of deep significance.

In the northwest nearly 180° away from Argo Navis and as it were going before it towards the western hemisphere, shines the constellation Lyra, with its thirteen strings, the key to each a silver star.

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* In Mazzaroth, Miss Rollcston remarks that ancient authorities unanimously assert that Rueben bore Aquarius, Joseph Taurus, and Benjamin Gemini, etc. She translates Gen. xlix. 22: "Joseph, branch of fruitfulness by the fountain. The daughters walk before the bull. Daughters, as in the English margin and the Vulgate, appears to be the Pleiades which precede the constellation Taurus, the bull, which is known to have been the ensign of Joseph," (see article entitled "Mazzaroth" by A. R., in the HEIR OF THE WORLD, June 1881,) "and afterwards of Ephraim." If this be true that Joseph and Ephraim bore the Bull (Deut. xxxiii. 17.) then how clear it is that the Pleiades themselves, who like daughters (or colonies) walk before it, are the constellation of Manasseh, the elder brother of Ephraim, and pre-eminently the daughter, colony or Great People (Gen. xlviii.) of the latter times. And how suggestive to America, (the only branch growing independently of the parent olive,) is this cycle of the Pleiades, which marks for Manasseh the era of his "*novus ordo seclorum*," as borne upon his Seal.

It is claimed by Schuyler Hamilton in his "History of the Flag," that Lyra is the group that suggested to our ancestors the "new constellation," which they put upon the azure of our nation's ensign. A few years after the adoption of this flag, John Adams, then secretary of state, and who had been concerned not only in the *origins* of our flag, but even more deeply in those of our still more significant arms and crest and seal, caused a device to be put upon our national passports which they still retain. This device consists of an eagle bearing upon its breast and suspended from its beak the constellation Lyra with its thirteen stars. To still further intensify this significant national number, the eagle was surrounded by another circle of thirteen stars, and a motto added, "*Nunc sidera ducit.*" "Now Lyra (America) leads the constellations."

This constellation was then, in longitude, about as far west (51°) of Greenwich as the Pleiades were east (51°) of the Vernal Equinox. It was therefore 82° ± west of the prime meridian, or 26° ± from the meridian of the District of Columbia, and being in the very same latitude as the national capital, shone kindly from its zenith upon the future seat of Liberty, just as the twilight disappeared. It was the twilight constellation around the globe, and as such held the zenith of its belt of intellect, and gave the promise of the era then so grandly assured in the very motto "*nunc sidera ducit.*" This motto too, is deeply prophetic, for in just one half a cycle from that very New Year's dawn the whole constellation of Lyra will be circumpolar, and in time Vega, its brightest star, will occupy almost the very pole position of the heavens!

What thoughts arise at facts like these? Could it have been the influence of this group as though anticipating its dominion of the pole, that so disturbed the compass of Columbus? Who shall predict the future of America when all men's eyes shall be fixed upon *its* constellation in full possession of all the treasures of the north?

Such were in part the pointed readings of the stars upon *that New Year's morn which gave a new earth to the world!* And thus arranged they bore the tidings round the globe and sang the hymn of freedom unto all mankind.

Since 1492, new stars each year have come upon the prime meridian, but the general reading of the heavens has changed but little. The same grand constellations hold the meridian, so slowly does the

cycle move, and underneath them year by year are David's words of prophecy fulfilled.

> " There is neither speech nor language
> Yet their voices are heard among them ;
> Their sound has gone out through all the earth
> And their words to the end of the world."

If, as we believe, OUR RACE is very young, but just entering, or about to enter, upon its 7th, Sabbath, thousand of years, the time will arrive in the vast future when cycles such as this of Alcyone will be absolutely necessary for the purposes of history and chronology. A million years from now nature, still fresh from "the sweet influence of the Pleiades," will support a population—OUR DESCENDANTS! that must reckon up the eras of *their* past in some such way. But even 1,000,000 years, stupendous though the eon seems, will be but little more than 39 such cycles as the one recorded by Alcyone's precession, and this whole cycle of precession be but a day of the grander Alcyonic year of Cycles !

From the foregoing consideration it is therefore manifest that whatever may have been the intention of its actual builders, the Great Pyramid, as a FACT which may not be disputed, occupies the position, and fulfils all the requirements and conditions to act forever as the gigantic Hand upon the dial of the Annus Magnus ; that the building moreover in the details of its exterior proportions harmoniously shows, in earth commensuric "units" and "standards" of linear measure, the absolute lengths in terms of their own "units," of all the periods and cycles whose passage it records. Thus the sides of its square base are each 365.242 cubits long and the sum of its two diagonals are 25,827 inches, by which we have the year, and Great Year built in stone as a memorial !*

Let it now be noticed that from the very nature of law and order in the universe, there are and can be no periods nor cycles, governing the affairs of men upon this earth, which are not functions of the

* For further data upon this interesting topic see "An Important Question," in which volume, some twelve years ago the present writer discussed the deep significance of Pyramid matters from the standpoint of "OUR RACE." (The book can be procured of the Our Race Publishing Co., price $2.50, or of John Wiley & Sons, 53 East 10th Street, N. Y. City. See also advertisement of same in Series No. I.)

polar axis about or relative to which without exception they every one take place. This is in the mathematical nature of the things concerned. Now without any solution, and simply upon general *à priori* principles, we might have anticipated that when these relations were discovered they would have been found, like every other law of nature whose sweep unutterable is measured only by eternity, to be both simple and direct. We have not known these laws 300 years, and certainly the farther back we go, be it as far as to the very days of the Chaldean Golden Age of astronomy, they were not known nor used.

No one is disposed to claim more for the astronomy of the ancients than Professor Proctor, and yet referring to this very cycle, the Annus Magnus, Mr. Proctor remarks that "there is no more extravagant supposition * * * than that the notion of this motion of the pole of the earth was known to the builders of the Pyramid, or that knowing it they adopted so preposterous (?) a method of indicating the date of their labors." Mr. Proctor here is more at unity with the holders of "the religious theory" than he intended his remarks to indicate.

He implies that Pyramidalists believe that Cheops and his Egyptians knew, and used and built the Pyramid to record these things. This is not exactly what these theorists believe, nor what the historical facts and traditions seem to warrant. The advanced and best teachers of this theory have always held that the monument was built in a day of absolute blindness as to the *reason* of the things, or to the *knowledge* of the facts. They believe that the *Egyptians* never did in the least comprehend this monument, and that when finished, it was finished, *sealed*, and its teachings *concealed*, and was guarded so by destiny to this our latter day. They hold that by whomsoever erected or "proposed" it is a monument, the plan of which was either shown by a "model" or "in a vision" to the "Shepherd Kings," as were those of the Ark; * the Tabernacles and the Temples in still later days.

* The belief of Pyramid students upon this particular differs through many shades, yet all agree that the wisdom monumentalized came from above and beyond mere human discovery. It is generally agreed that the leading "Hyksos" probably were informed upon the reasons as well as the facts that they were charged to monumentalize. A few only of the chosen masters of their craft were by them let into the "Arcanae." The rest of mankind were simply informed and taught the "just weights and measures" without any other explanation being vouchsafed upon the subject. This undoubtedly took place round about the days of Peleg, or soon after those of Almodad the measurer, and when the whole earth was of one speech and one language.

Or else they hold that the erection of this building was *disposed* by an all-ruling Power who eliminates every accident not only from his universe but from every act of man himself! We admit with Mr. Proctor that such things could not have been known at that early day, as facts evolved from man's own unaided progress.

The very basis of evolution and advancement upon which, with Mr. Proctor the modern scientists plant their citadel, forbids them logically to accept this monument at its true worth and import. They have no premises upon which to account for it when we point out to them, in the Pyramid, consummately monumentalized and harmoniously disposed, these hard and astronomic universal facts, and ask them how they got there? They, having no term in their vocabulary that compasses what all the rest of men call "miracles," and mentally repudiating the very idea of a providence concerned with man's affairs, call it "a pure coincidence," "a gigantic accident," "a remarkable exemplification of the strange freaks of chance."

There are no such accidents, Mr. Proctor, unless the universe itself, whose laws are there recorded, is also one. The intellectual man who cannot doubt his own senses, and who will not stultify his reason when he finds design in such a masterpiece, is forced to look upon this monument, as by *Some One*, an intended one, and if not to be satisfactorily accounted for by an appeal to man's own contemporaneous progress then in it he must find that "sign and wonder" promised from of old to be found in latter times upon the centre and yet paradoxically at the same time upon the border of the land of Ham. And if haply this monument stands over against modern science, confounding its best wisdom by answering every riddle it is just beginning to propound, then more than ever may we say, it is "a sign and wonder to the Lord of Hosts," and so much the more is modern science amazed and driven to astonishment thereby.

APPENDIX H.

Where are the Waters Now?*

A natural question, and by no means an invidious one when queried in the proper spirit. The reply divides itself into several categorical answers, and involves if treated at proper length, a separate study of no little magnitude. In the first place it may be reiterated, that, before the fall of the Astronomical Ring there was only a minimum of water below the "firmament." This was all collected into *one* place, and called the "Seas" or waters. Ancient cabalistic emblems of Atlantis, etc., *i. e.*, collateral secular traditions, unite in representing the "former" geography of the Earth, as somewhat in *cross shape*, when spread out, as it were, upon equal surface projection, thus giving the four rivers which flowed east, south, west and north from, or towards, the central sea. Genesis (II. 8, 14) rather favors this idea as possible. At any rate, the waters of the Flood came from *above* the Firmament (Gen. I.), and before their "fall" the terrestrial economy was such that it seems to have had just enough water, and no more (Gen. II. 1–7–14). We now have upon the visible earth's surface, at least ⅘ water and ⅕ land. Formerly, perhaps the very reverse, (or even in greater ratio), was the state of affairs. The planet was then belted with a ring, or "rings," as Saturn is to-day, which, besides its solitary satellite, accompanied her through her orbit. Now such a ring would be more or less equatorial, be under some (24 hours) rotatory motion, and support itself, under natural gravimetric and stellar forces, until its mathematical period was terminated. Then it would fall, still rotating, and strike the upper equatorial regions of the atmosphere, and earth, as a vast, and vertical, astronomic cyclone, or "deluge," of water, "drift," and whatsoever else had been its constitution. Now the effect of such a cataclysm could not but be world-wide, and of long duration. For even after all the water had fallen into the atmosphere, and thence had worked its torrents through it, and into the upper latitudes, it could not but take months before it had arrived at its "turn," and from that time onward, an equal time, to recede towards the equator, settle into the lower latitudes, and fill up the

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* See Plate IV.

places marked out by its ultimate level. It must be borne in mind that we have here a "tidal wave" of *terrestrial* proportions, striking it *everywhere at once*, engulfing it in a sea whose own motion comes with it, and could only have been brought to relative rest by long friction with the earth's surface.

No matter what may have been the heights and depths exposed to antediluvian gaze, within the five mile limits now measured up and downwards from the receded flood, they must all of them have been drenched with an irresistible overflow, and, after the 40 days, have long continued to be washed completely under by the huge volume of unloosed water, which had to wear itself out round and round again, before it could, or would, obey the law which poured it ultimately into "its place." Plate IV. shows us that it would have required at least 327,941,177 cubic miles of water, above the present sea level, to have flooded the earth 15 cubits over "the mountains of Ararat." The present oceans are calculated to hold at least 300 to 310 millions of cubic miles. This latter volume is alone sufficient to have accomplished, under the conditions imposed, all of the results recorded by Moses. But there is absolutely nothing to show that the 308 millions of cubic miles of water now in our oceans were the only ones involved in the cataclysm. Man can hardly sound the "open deep," but he finds it averages, in depth, the altitude of Ararat! Abysms have been found into which the Himalayas might be stood inverted, but who among men has sought out the storehouses of the waters which lie *underneath* the ocean's bed? or estimated that which the Almighty measured, at the first, within the hollow of his hand? Beneath the average 3¼ miles, are 1¼ miles of which we know absolutely nothing, save that here and there we have sent plummets down into the fissures, through which long ago the sea had gone before us—and gone *where, beyond?*

Who shall assume that the great Architect of the earth, had provided no receptacles for the inevitable flood which from of old he had prepared against the day of Noah? What mortal soul has explored the ancient archways, architraves, and transepts, which uphold the continents? Or who but He who visited the souls in prison can make answer on such themes as this? The question and the answer are legitimately beyond the present scope of mortal ken.

In the meantime it appears rudely certain that from 350 to 650 millions of cubic miles of water, "drift," et cetera, were involved in the astronomical flood of which Moses bears such astonishingly accurate record. The flood having accomplished its task, nature has solved the problem of its disposition. The atmosphere normally holds some 5,721 cubic miles of it. Were the firmament at its "saturation" point, it might sustain some 28,600 cubic miles, or more. It is now always saturated somewhere, *i. e.*, locally, and is continually emptying itself into the rivers, lakes and seas, and giving drink unto the thirsty places in *natural* "rain" under the post-diluvian conditions. The Ocean holds some 300 million cubic miles of that which fell, and the chasms underneath, the subterranean seas, have *their measure full*, whatever that may be! Teeming life, in all its forms, and vegetation, is in bulk, embodied in water, and Nature in her tireless laboratory has already worked up and stored away vast volumes of the surplus in a different form.

Thus, for *enough* water to have done the work of the Noachic flood, under the sidereal conditions by which it was impelled, and the terrestrial ones which it encountered, we can fully account, in plain sight; and for all that *may* have fallen to lift even the present sea level up to Ararat's summit, we may also reasonably offer scientific receptacles. Personally, while literally accepting the Mosaic flood, as prevailing above Ararat, I see no reason for requiring under the circumstances, much more *free* water than is now more or less in sight, added to what is undoubtedly collected in the subterranean regions, particularly of the equatorial excess, as well as generally about the earth.

APPENDIX I.

THE STORY FILLED IN.*

It is unfortunate that the spirit of disbelief upon the "Flood tradition," as the Biblical record of the Deluge is generally denominated, has taken such deep root in Christendom, that almost every study of the subject seems to have been entered in upon rather with

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* See the Calendar and follow upon it. Page 125.

a view of *discrediting* it, than with a desire to point out what may be fairly taken for corroborative evidence as to its verity.

The result is that when one approaches the topic in the opposite spirit he finds himself confronted with a multiplicity of intricate problems, each one of which he is forced to solve *ab initio*, and the task is almost hopeless from its magnitude. However, that accurate corroboration of every detail in the Mosaic account lies within our reach, is not *consistently* to be doubted by one who bases his *Hope* upon "Christ and the Apostles," who, if he believes sincerely, bespeak for "Moses and the Prophets" an equal degree of complete confidence, and make direct allusions to the deluge as a matter of Historical fact.

Now the object of this treatise is not only to set forth the fundamental accuracy of Moses as a Chronologist of superlative precision in his Flood Record, and therefore to put the subject upon a new basis of historic credibility, but also to assist believers in recovering the best detailed account of this stupendous cataclysm itself. The whole subject of the deluge becomes so broadened by a full realization of the astounding astronomical exactness with which Moses has clothed the account that the filling in of its minor details, by virtue of special exegesis in the promises, cannot but be a matter of deep interest, as well as one of certain promise.

Hence we feel fully justified in submitting the following *additional data* as matters worthy of due consideration by all such as may have been already impressed with the results we have thus far been enabled to present. Aside from all aspirations to "authority" upon this topic, save such as the animus shown forth in these pages, and the nature of our results may justly entitle us, we submit the details of this present note as our theoretical conclusions in the several secondary questions raised, and it is to be fairly noted that our conclusions are entirely subordinate to the generic matter at issue.

Whether we are right or wrong therefore, in these few new dates, will not affect the accuracy of the primary dates of the Mosaic account in the least, and in order to eliminate them from any weight in that respect we shall *bracket* them, whenever entered in the calendar itself. In this way they may be readily distinguished from all that which necessarily result from the details spread out in Genesis.

Let us therefore analyze the period of "Prevalence of the waters"

critically, and see if we may not obtain the probable in approximate days upon which its *undated* incidents took place.

The Mosaic account clearly indicates at least four separate sub-periods, perhaps five, into which the 150 days of the "Prevalence of the waters" may be divided, to wit:

I. Gen. vii., 17. From the commencement of "the Flood" until the Ark was borne up and lifted up above the earth.

II. Gen. vii., 18. From that time until it "*went*" upon the surface of the waters.

III. Gen. vii., 19. From thence until "all the high hills under the whole heaven were covered."

IV. Gen. vii., 20. From that time until the inferior mountain tops were reached.

V. Gen. vii., 20. And thence onward (perhaps a part of IV.) until the waters prevailed 15 cubits upward, *i. e.*, above the superior Armenian mountain heights; and thus "the mountains were covered."

Now a careful study of the whole period of "prevalence" in the light of these sub-divisions, and a due comparison with those in the correlative 150-day period of "abatement" which Moses does date, leads us to believe that they are exact counterparts.

Moses assigns no dates to the termini of the subordinate periods of Prevalence, or *Rise* of the waters, but he states that it lasted in all 150 days, according to the record.

Upon the other hand, he assigns no duration to the whole period of "abatement," *i. e.*, directly, but gives us the termini of its several subordinate periods, so that its 150 days' duration naturally follows.

Studying each period, therefore, in the light of the other, we are forced to divide them alike and estimate them from the central day of the 300, which comprehends them both!

This solution of the matter is far from being arbitrary, for when accomplished, it is seen to be not only logical, and harmonious to the whole account, but also to be a natural and necessary conclusion in the premises. It moreover finds substantial support when measured off against the profile of Armenian topography.

The twin mountains of Ararat, the one outreaching the other, rising in solitary grandeur far above the foothills which crown the plateau whereon they stand, itself far above the level of the sea in

that latitude, afford us a lasting metron, whereat to guage this ancient overflow as unerringly as the Nilometer does the annual rise and fall of the Sacred River of Egypt.

It will be noted that the present treatise regards the Flood as a natural consequence of the rupture and fall of a former terrestrial Ring, situated 1641 miles above its atmosphere. This fall lasted "40 days and 40 nights," in so far as its astronomical phenomena were concerned, and its immediate effect was to flood the earth, and surcharge the atmosphere with thitherto unwonted moisture.

But with the cessation of the astronomical part of the phenomenon the rise of the waters did not by any means cease. The account of Moses clearly indicates a continual rise of the waters during the "prevalence," and corresponding subsidence during the "abatement." Moreover the *new* conditions of the atmosphere came into play at once when the 40 days were over, and what we call "rain," i. e., *natural* deposits of water from the "firmament" itself went on at least to the 148th day of the Flood period, and probably did not wholly cease until the 150th.

Again, the ark was undoubtedly built upon "commanding" ground, all other conveniences duly considered, and would not have been moved for quite a number of days, since in addition it seems to have "drawn" about half its vertical dimension.

Finally, to make a long matter short, and avoiding all further argument in order that our conclusions may be left to rest upon their own merits, the following consecutive summary will explain our position, which couched in a style similar to Genesis is as follows:

First, in general: And the flood was falling for forty days upon the earth, and the waters continued to prevail thereafter for one hundred and ten days, after which they abated for one hundred and ten days when all the high hills under the whole heaven were bare. And from that time the waters fell for yet forty days when they were all assuaged.

Second, in particular: Now from the first day the waters increased, and after twenty-five days they bare up the ark and it was lifted up above the high ground of the earth whereon Noah had built it. And still the waters prevailed and were increased greatly upon the earth; so that after nine days the ark went freely over the face of the waters which covered the face of the whole earth. And the waters

prevailed exceedingly upon the earth ; and at the end of six days all the high hills that were under the whole heaven were covered. Now after this day, even at the end of the fortieth day, did the rain upon the firmament cease. But the waters continued to prevail, and to rise exceedingly upon the earth, and to rain within the firmament for yet other forty days, so that the mountains began to be covered. And after the end of these forty days, that is upon the 9th day of the Fifth month of Noah's 600th year of the Genealogy, which was the eighty and first day since the Flood was upon the earth, did the top of Little Ararat disappear, and so the mountains began to be covered.

And now for yet other days, even for seven and sixty days, did the waters continue to rise until they were upwards of fifteen cubits above the highest top of the mountain of Ararat. So the mountains were covered.

And it came to pass upon this day, which was the seventh month, the seventeenth day of the month, that the ark ceased from going upon the face of the waters, and rested upon the mountains of Ararat.

Now the waters prevailed, and maintained themselves, at upwards of 15 cubits, for three days, and after the end of the three days, which was the end of the hundred and fifty days, God remembered Noah, and every living thing, and all the cattle that was with him in the ark, and the waters prevailed no more; for God caused the *natural* rains from *Heaven* (Gen. i. 8, viii. 2) to cease.

Now the fountains also of the "deep," and the windows of the firmament, had been stopped when the *Flood* ceased, for the Rain from the waters *above* the Firmament had then been exhausted, and from the time that the *natural* rains ceased, the waters were at rest; 15 cubits upwards did they rest, and Noah moored the ark.

And it came to pass at the end of three days that the ark was moored, and God caused a wind to pass over the earth, and the waters assuaged. But the ark was at rest.

And after sixty and seven days the lesser peak of Ararat was uncovered, for the waters had decreased continually until the tenth month: In the tenth month, on the first day of the month were the tops of the mountains seen.

So seventy days of the Abatement ended, and there were yet eighty days.

And the waters continued to decrease, and they fell exceedingly for forty days so that the tops of all the high hills that were under the whole firmament were uncovered, and there remained forty days to the end of the Abatement.

Now it was the first day of the week, so Noah opened the window of the Ark which he had made, and he sent forth a Raven, which went to and fro until the waters were *dried up* from off the earth. Also he sent forth a Dove from him, to see *if* the waters were *abated* from off *the face of the ground?*

Now the Raven found natural rest upon the mountains and high hills, which were uncovered, but the Dove returned unto him into the ark, for the waters were still upon the face of the whole earth and she found no natural rest for the sole of her foot. Then Noah put forth his hand and took her, and pulled her in unto him into the ark.

And the waters assuaged greatly, and after six days the slopes of all the high hills and uplands were uncovered. But it was the Sabbath day, so Noah rested.

And in the morning of the next day behold Noah had stayed for full seven days since the first return of the Dove: So again he sent forth the Dove out of the ark, this second time, and the Dove descended towards the face of the earth, and rested upon the olive slopes which were uncovered.

And as the day ended the dove ascended and returned, and came in unto Noah *in the evening*, for the sun was down and another day begun when the Dove came in unto Noah, and lo, in her mouth was an Olive leaf plucked off: So Noah knew that the waters were very much abated from off the earth.

Now this was upon the second day of the week. So Noah waited yet other seven days until the second day of the next week, and sent forth the dove; which returned not again to him any more.

And during these nine days did the waters assuage continually, so that all the days, from the day when the tops of the high hills began to appear, even the day upon which Noah opened the window of the Ark which he had made, unto the day when the dove returned no more into the ark, were fifteen days.

And Noah knew that the waters had receded very much from off the earth, even as they were at the first, when they had lifted the ark

from where Noah builded it. So the waters continued to assuage for yet twenty and five days, and after the end of the five and twenty days they were abated.

Thus all the days of the Abatement were an hundred and fifty days. And after the end of the hundred and fifty days the standing pools began to dry, and on the last day of Noah's 600th year of the Genealogies did they dry. Thus upon the first day of the first month of Noah's 601st year of the Genealogies, were the waters dried up.

Now the earth was drying from the time the top of the highest mountain appeared; and behold upon the last day of the Solar year even upon the Sabbath day, the last day of the 1656th year of the greater light, which rules the day, was the earth dried. And the Sun went down, and *the nominal* year of the greater light ended.

Still Noah tarried in the ark, for *God had shut him in!* and the eternal dial of the heavens kept the time. And it came to pass that when the sun was down 4 hours, 12 minutes and 25 and a fraction seconds, behold the door had been shut for just 365 days, as they reckon who reckon without error!

Nor yet was the last part of the year of the greater light ended, for there remained to it 5 hours, 48 minutes and 50.885 ± seconds, while the stars kept watch.

And lo, at 4 o'clock A. M., even at the eleventh hour of that day, it being "in the evening," the door WAS OPENED, and from beside it Noah and his family came forth, in obedience to God's command. For they stood there ready for the exit.

And when they were all out the greater year was ended, for it was the first *instant*, of the first *day*, of the first *week*, of the first *month*, of the first *year* of the orb which rules the days "*after the Flood!*"

Now the moon which "rules the night," "the lesser light," had also kept her lesser record of the incidents which crowd this Solar year of doom. Nevertheless space fails wherein to note more than its chiefest dates.

Thus while Noah was yet in his "600th Birthday," according to the Genealogies, the Moon was Full the ninth time in the 1707th "Lesser" year from creation, *i. e.*, according to her own reckoning.

And while the Moon was yet New the eleventh time in this lesser year, was Noah "600 years old" according to the greater years. Now when the Moon was New the 12th time the ark "*went* upon the

waters." And when the Moon was New again this lesser year was ended, and New or absolute mean lunar year, the 1708th, began, and it was the 10th Sabbath of this year of Sabbaths.

And it came to pass that when the Moon was New the fourth time in this lesser year the wind went forth, and the waters began to assuage. While it was yet full the fifth time it was again the Sabbath day, which Sabbath was the central day in the greater year of the greater light, the whole of which was also deluge-year.

And the day when the Moon was New the ninth time was the last day of "Abatement."

Now when this ninth moon of the 1708th lesser year was in her First Quarter the 1656th year of the Genealogies ended, and when it was Full, Noah was in his 601st birthday by these Genealogies.

Now the tenth new Moon was on the eight times eighth Sabbath of the "greater" year, and the three times thirteenth Sabbath of the "lesser" year, for both these years were *Sabbatic* ones in deeply special sense and very nests of the mystic and the cabalistic numbers of the Scriptures!

And when the moon was new again, that is in her eleventh renewal, were the preparations for the exit begun, even in the *first* day of the *final* week of the "greater" year and in her seventh day was Noah upon the earth, and all the periods of the greater year were absolutely new.

Let such as will say these things merely "happened so," for so they did; yet not without the knowledge of Almighty God, who made the two great lights, and having set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness, saw that his work was good, and foreseeing all their times and seasons, ere yet any of them were, blessed them, and bade them keep them as ordained!

None are so *credulous* as those who, impotent to account for such unlooked-for beauty, harmony and scientific accuracy where least of all they dreamed it could exist, still stultify their disbelief by accepting every chance against its true purport, although all men at work would fail to calculate the odds which they defy.

And none, thank Him who wound these cycles up, are so *incredulous* as those who, seeing God revealed anew in "the foolishness of

Genesis," endeavor to be humble in their faith, and so are confirmed daily in their disbelief of all the idols of this so-called "liberal age!"

APPENDIX J.

For valuable corroborative testimony as to the Flood, as a matter of most ancient history, see George Smith's *Assyrian Discoveries* Chapter XI., where 58 pages are devoted to the Story of the Flood, as given in the Chaldean tablets, the Assyrian inscriptions, and the Greek records. Also see George Rawlinsons' *Five Great Monarchies.* Among the classic writers vide *Ovid* Metam Lib I. *Lucian* De Dea Syria, Tome II., p. 882. *Josephus*, Jewish Antiquities, p. 10. *Eusebius* Prepar. Evang., Lib. IX., Cap. 12, etc.

APPENDIX K.

A Statement.

The author of this treatise distinctly disavows having any *theory* to advance. His object is to vindicate the truth of a most stupendous Fact of History recorded by Moses under the constraining influence of inspiration. One may not *theorize* on such a topic.

The objections to the Deluge, as a *possibility*, rest upon a sound scientific basis, or they do not. Per contrary, the arguments in favor of such a cataclysm having occurred, are either sound or they are not.

The subject cannot be dismissed with a contemptuous refusal to investigate. Modern Science has at last arrived at such a degree of *recovery* and *convalescence* as to the earlier eras of Science—those of the Atlantean or Golden Age, since when it fell demented—that it may now attempt to examine such matters as the universal Deluge with calm judgment. But a desire for truth, rather than for the preservation of self-worship, must actuate this study.

We have taken the Mosaic record as one of *fact*, and from this standpoint, and the one of its own internal consistency, we ask of

Modern Science a calm and logical examination of our premises and conclusions.

The Chronological accuracy of Moses indicates a surpassing knowledge of Astronomy. The Calendar and Log-book of the Deluge point out a consummate knowledge of Physical Geography, Infinitesimal Mathematics, and Arithmetic, find no flaw in his calculations. Geology and World-Structure support his story. The nebula hypothesis does not disagree therewith, and the harmonious history of all nations have it in their earliest chapters.

We moderns, then, may certainly examine the truth of the record in the light of such facts as we have obtained as to the several branches of Science, in a different way than have any former intermediate generations, of which we have any knowledge, and it is our duty so to do.

And, moreover, unless we do so dispassionately, and without any prejudice against its truth, or captious tendency to magnify such small objections as our ignorance may suggest, we are unworthy of the name of liberal investigators.

Upon the other hand, if we discharge this duty negligently, or refuse to undertake it, we assume a serious responsibility; for if it *be* the truth we may rest assured that it will so vindicate itself, and that the generations are speedily to come who will rise up against us, and condemn us—aye, we will condemn ourselves, for we too shall rise up before that Bar which sentenced those who before the Flood were sometime disobedient—"while the Ark was a-preparing!"—and who, forsooth, will preach to us when after all these opportunities to know the truth and live thereby our souls are cast into the prisons emptied even by those whom the Flood carried away?

APPENDIX L.

The Size of Noah's Ark.

In order properly to understand the Mosaic account of what Noah had to do, and to judge of his means to accomplish it, it is fundamentally necessary that we should arrive at the accurate size and capacity of the Ark.

Probably no subordinate topic of all those involved in the Deluge discussion, is so generally misunderstood, as that which surrounds this one; nor is any of them so often referred to by scoffers as an *argumentum ad absurdum*, they being generally ignorant of what its true dimensions actually were; and, because of such misapprehension, maintaining that Noah had not the room at his disposal to accomplish the task imposed upon him by the Bible—*i. e.* it is almost universally claimed that he could not possibly have found space enough in such a vessel for the animals and their food in view of the length of their incarceration, etc., etc., etc.

Now to place this matter right we can merely give a very brief summary of the truth, for space is certainly wanting *here* to do it full justice, and to go over all of the arguments and authorities at our disposal.

1. In the first place the dimensions as given in the Bible are as follows: "Make thee an Ark of gopher wood; rooms, (*i. e.* "*Nests*," severed and separated one from the other), shalt thou make in the Ark, and shalt pitch it within, and without with pitch. And this is the fashion which thou shalt make it of.

"The length of the Ark shall be 300 cubits, the breadth of it 50 cubits and the height of it 30 cubits. A window (*i. e.* a skylight!) shalt thou make to the Ark; *and in a cubit* shalt thou finish it (the Ark) above; and the door of the Ark shalt thou set in the side thereof; with lower, second, and third stories shalt thou make it."

The foregoing is the entire Bible account; it deals in general details only, and within these limits modern architectural ideas must be circumscribed. The dimensions are rectangular and by general consensus internal, but the chief matter to be settled is the *length*, in modern inches, of the "*cubit*." This cubit was the "*sacred*" cubit, and is known to Bible Students as the "cubit of the armpit," instead of the ordinary one "of the elbow." It is also known as the "great" cubit, "the cubit of the sanctuary," etc. Ezekiel in xliii. 13, thus defined it "the cubit is a cubit and a hand's breadth." St. John in Rev. xxi., 17. uses this same "sacred" cubit, defining it as "cubits after the measure of a man, that is of the angel."

Now "ancient cubits are still in existence in the British and other museums, and on authority of the "Report of the Royal Observatory, Edinburgh" for 1870, Major Tracy, R. A. states, that, "we

learn that the mere list of successive determinations of the cubit of the ruling people throughout Asia . . . . in the time of Herodotus, runs thus:—

20.866	British inch
20.670	"
20.112	"
20.850	"
21.000	"
20.670	"

Giving 20.69 (nearly) as the approximate mean for the Persian and Asiatic cubit of about B. C. 500 in modern Anglo-Saxon inches. Egyptian cubit 20.70 inches (about). "We may therefore say that a cubit of 20.7 inches (about) was the standard of measure of the Egyptians, and also Assyrian, Chaldean and Babylonian Empires.

But Noah, by divine inspiration, was taught the use of a *special* cubit measure, as was also Moses, David, Solomon, Ezekiel, St. John, etc. Moses and David were particularly directed to work by the pattern *shown* them, and all the collateral evidence as to Tabernacle, Temple, and other sacred work, goes to establish the fact that this divinely ordained sacred measure, was *greater* by a hand's breadth than the secular one, also used by the Hebrews in their own ordinary affairs. Now as the "great cubit" of Ezekiel was the common cubit $20\frac{7}{10}''$ + "a hands-breadth" it clearly came nigh to 25 inches in length.

This subject was made a special study by Sir Isaac Newton, whose "*Dissertation upon the Sacred Cubit of the Jews, and the Cubits of Other Nations*" may be regarded as having demonstrated that this *sacred* cubit was close upon 25 inches in length. He says "that the sacred cubit was very large appears from the Jewish *Calamas* or Reed, which contained but 6 of these cubits: ($150'' \pm$), and from the antiquity of this cubit, since Noah measured the ark with it," etc.

A few years ago (1864) Sir John Herschel lecturing at Leeds on "The Yard, the Metre, and the Pendulum," in pointing out the inherent faults of these as standards for general use among civilized nations, called attention to the earth's axis of rotation as the only one fixed, immutable line in the whole earth, and one of equal importance to all nations.

Its length is known, and when the semi axis (*i. e.* Polar Radius) is divided into the same number of parts as the French divided the quadrant to get the metre, to wit 10^7, we obtain what Sir John calls the "geometrical cubit whose precise length is 25.025 British inches! Herschel's proposition was to increase the length of our present standard inch by 1-1,000th and thus obtain a Geometrical cubit of exactly 25 such earth commensuric inches for international use.

Now the researches of John Taylor, Professor Greaves, C. Piazzi Smyth, and other Pyramidalists, have demonstrated that the great Pyramid of Gizeh was erected as a standard of Metrology by the generations immediately after the Flood (2170 B. C.) to perpetuate the dimensions of this sacred cubit, and other, indeed *all* other, metric standards. The monument is a consummate epitome of the units and standards of Terrestrial affairs, and modern science is dwarfed beside its stature.

Based, therefore, upon all these facts and authorities, and confident that, *if* given by "inspiration," "the cubit of Noah" was not an approximation, but "the absolute" measure of the "geometric cubit," we shall accept it at his, and Herschel's and Newton's judgments, and all others competent shall take it as 25.025 inches, at our present statute value, *in so far as they themselves err not*, and with it proceed to measure the volume of the Ark. And for further elucidation of our position we respectfully invite attention to our own work upon metrology* wherein the matter is fully summed up at large, and in detail, since space forbids us to review that matter here at any greater length.

2. We have stated above that the Mosaic dimensions were internal, and base our belief in this fact upon the general agreement of authorities thereon, as well as upon corresponding measurements given in Bible terms as to the Temple, Tabernacle, Second Temple, Holy City, etc. However, as to mere figuring and calculation the matter is immaterial, for we shall employ these dimensions, and those of other ships in the same manner in order to be impartial, and those who wish to regard them as "external," "over all," or "mean value" may suit themselves. That the Ark, as to general form

* "An Important Question in Metrology and a Challenge to the Metric System," 1883, John Wiley & Sons, No. 53 E. 10th Street, N. Y. City.

was strictly a rectangular volume, roofed, and bottomed for buoyant purposes, is the general consensus of humanity and all representations familiar to the Race from the earliest times down to the present, approximate to the shape yet sold in toy shops. It is noticeable that the "pitch" of the roof is generally *very low.* This bears out that clause in the instructions to Noah "and *in* (*i. e. within*) a cubit shalt thou finish it (the *Ark*, not the window) *above*" (*i. e.* its roof).

Now I have already shown in "Metrology" that the ruling division of the sacred cubit was into two parts, 5″ and 20″, and that from this division it may be used as a wand wherewith to solve *all Geometry*, etc.; hence, as 20″ is "*within*" both the Sacred and the Secular cubit, I shall follow Major Tracy, R. A., C. N. Hickson, Vicar of St. Bartholomew's and others, and place the "pitch" of the roof at 20″ +, on 25 Geometic cubits, that is on half the breadth.

Therefore, omitting all decimal terminations to the value of the Sacred cubit (25.025) and calling it roundly 25 inches, thus measuring the Ark by Herschel's "Geometric cubit," which is of eternal and unchangeable value so long as Time endures, as God has sworn, we may erect the longitudinal and cross-sectional outlines of the craft as shown in Plates V. and VI., and it *begins* to look gigantic! But appearances are deceptive, and do not do it justice. Let us therefore calculate its contents.

3. Let L=the Length 300^c, B=the Breadth 50^c, and H=the Height 30^c, each at 25 geometric inches (1″.001). Then V=Volume of the Body of the Ark=L×B×H; and V^1=Volume under the Pitch=½ (L×B) 20″; *i. e.*:—

		C. G. I.
	$V = L \times B \times H = 300 \times 50 \times 30 \times 25^3 =$	7,031,250,000. ”
	$V^1 = \frac{1}{2}(L \times B) \times 25^2 \times 20 =$	93,750,000. ”
***	$V + V^1 =$ The Ark's Volume $=$	7,125,000,000. ”

Now the ancient Hebrew "Laver" was of the same capacity as the "Ark of the Covenant," and was the Standard of measure. It contained 71,250 Geometric cubic inches, (as shown by Taylor, Smith, myself and others), which was also the identical volume of the famous "coffer" in the King's Chamber in that ancient Metric monument in the midst of Egypt. This is also the origin of Anglo-

Plate V. Fig. 1. Long. Elevation.

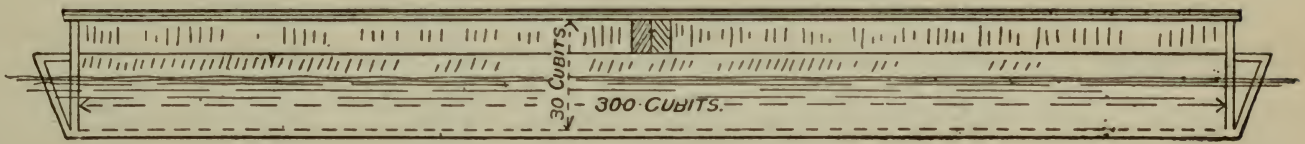
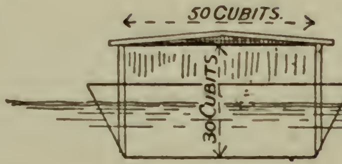
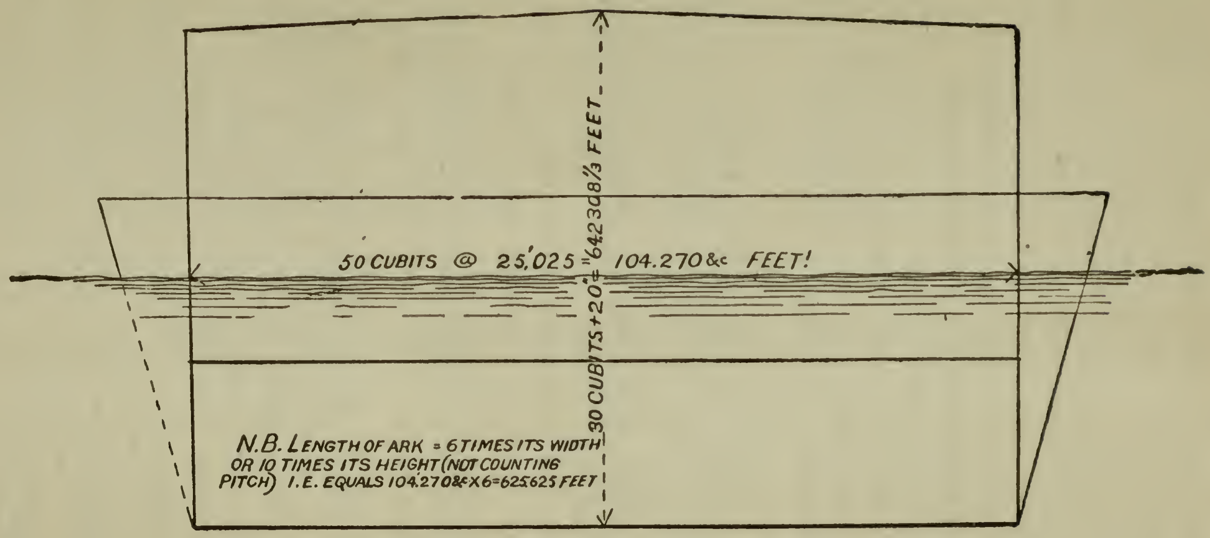


Fig. 2
END VIEW



Relative Proportions of Noah's Ark.

Plate VI. Fig. 1. Side Elevation.



Skeleton Cross Section of the Ark.

Saxon capacity measure, is the old English Chaldron of Edgar the Peaceable, and is the true bulk of 32 bushels or 4 quarters. It is one Ton of Capacity. Hence it is apparent that the Ark's contents, (*i. e.* Noah's Ark) in *such* tons was exactly 100,000. The equivalent of these tons in Anglo-Saxon Metrology is 2,500 pints or pounds, more or less, *i. e.* in excess even of our gross ton (2,240 lbs.) of commerce! Ask any shipwright what he would think of a vessel whose tonnage was 100,000 of even our small (2,000 lbs.) tons, and watch his face as he realizes that you *mean* the question!

4. But let us examine the matter from another standpoint. If we take the cubit at its true Anglo-Saxon value, 25 025″, the dimensions of the Ark become in *our* values as follows:—Length=625.625 feet; Height 62.5625 feet; and Breadth=104.27083 feet. Its volume, *i. e.* $V \times V^1 = 4{,}714{,}349 \cdot \frac{1}{2^3 1 2^3}$ cubic feet.

Now an examination of this enormous volume, in comparison with that of any other ship ever conceived of by mortal man, (for instance the greatest one of modern times, the *Great Eastern* and which has now been broken up because of her unweildiness), will demonstrate how completely mistaken those are who ridicule Noah's Ark, as having been disproportionately too small for its task!

Indeed, such is human inconsistency, I doubt not that when the full significance of our figures—the correct ones—is comprehended, the very reverse will be the hue and cry, and that in lieu of finding its capacity too small, it will be scouted as exaggerated beyond all reason!

Hence in order to reduce still more the chances of our being misunderstood as to these dimensions and the freight capacity they indicate, we shall examine the subject from yet another standpoint:

5. Therefore, and finally, to place this matter upon such a basis as to awaken ideas of familiar everyday experience, I shall ask permission to quote from two former works, certain data by means of which the astonishing volume of Noah's cargo may be fairly comprehended. These two works were upon topics not only diverse from each other, but were published years ago, and of course independently of our present subject. In one of them, "*An Important Question*," the theme was "Metrology" in general, and the wonderful Anglo-Saxon System in particular. Under the head of Capacity

Measure, we therein showed that *our inherited* measures progressed uniformly upwards from the very "minim" of science, to the Ton of 71,250 "Geometrical," (Herschel) cubic inches, and from thence onward to the most extravagant commercial dream "a Harbor Load," and that such a "load" was literally the one freighted by the Ark! It was also pointed out that the trend of universal civilization was steadily towards this very system, which came across the Flood from the "Lost Atlantis" of the Antediluvian world, and was built imperishably by the descendants of Noah (during his own life!) into that unequalled structure, the Great Pyramid of Gizeh. The Table which we then formulated, as the inevitable solution of the gigantic problem which international commerce was quietly and practically solving, without any regard to the French Metric System (*sic!*) is of direct value in our present studies, so we reproduce its two upper portions which run as follows. (N. B. The fundamental "unit" in this table, is the Anglo-Saxon *ounce;* it is on a *decimal* system and has its natural equivalents through the *unit* ounce and ultimate *coffer* all along the several tables now employed by Anglo-Saxon Trades).

PART II.

(FOR ORDINARY USE OF EVERY DAY LIFE.)

Standard Table of Pyramid *Capacity* Measure from the Ounce up to the Coffer, (N. B. It becomes *weight* measure by being balanced against the corresponding volumes of water at Standard Circumstances, *i. e.* at *mean* Temperature, Pressure, Hygroscopic State, etc.

10 Meas. Ounces	4 Meas. Oz. = 1 Gill 2½ gills = 1 stand. lb. meas.	= 1 Stand. Lb. Meas.
10 Stand. lbs.	4 stand. lbs. = 1 quart 2½ quarts = 1 pottle	= 1 Pottle.
10 Pottles	4 pottle = 1 sack 2½ sacks = 1 bushel	= 1 Bushel.
10 Bushels	4 bushels = 1 coomb 2½ coombs = 1 quarter	= 1 Quarter.
4 Quarters	....	= 1 Coffer.

This coffer is 71,250 cubic inches, at the earth's mean value, *i. e.* on Herschel's Geometric inches of which there are 250,000,000 in the Polar Radius of the earth. The equivalent of this coffer in weight of water is 2,500 avoirdupois pounds, 3,333⅓ Troy and apothecary pounds, 3,133⅓ United States dry measure "pints," and 2,000 British Imperial pints, etc. etc.

In general terms we may call it an *International* "Gross Ton" and with it as a unit, proceed upwards to the latter part of the table.

PART III.

(FOR COMMERCIAL AND INTERNATIONAL USE.)

All the terms here employed are at a round average of what their meaning signifies to general commerce at the present time.

10 Coffers	2½ Coffers=1 Bin 4 Bins=1 Car Load	=1 Car Load.
10 Car Loads	2½ Car Loads=1 Lighter 4 Lighters=1 Barge	=1 Barge.
10 Barges	2½ Barges=1 Ship Load 4 Ship Loads=1 Elevator	=1 Elevator.
10 Elevators.	2½ Elevators=1 Wharf 4 Wharves=1 District	=1 District.
10 Districts.	2½ Districts=1 Section 4 Sections=1 Harbor	1 Harbor.

1 Harbor=1 Ark=100,000 Coffers!

From the foregoing tables in which a coffer is 71,250 avoirdupois pounds, we may fairly appreciate the capacity of the Ark! Let us now pause a moment and turn to the other volume referred to. This was purely a professional one,* and devoted to *Military* Statistics and Studies. In it we had occasion to tabulate "Military Rail-Road Statistics" in a form which has frequently been quoted and referred to professionally. I quote thence as follows:

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* "*Strategos.—The American Game of War.*" (*C. A. L. Totten*) D. Appleton & Co., New York, 1880.

"An American truck car weighs from 6 to 9 tons, carries of general stores, 8 to 12 tons, and contains 15 to 23 cubic yards," (*i. e.* average 10 tons at 2240 each) let us consider them here 2500 each, which is for the entire load well above the minimum."

"A freight engine will draw on a level at a slow speed about 100 to 125 loaded cars." "It will draw on a level at 15 miles an hour 1,595 tons." It will draw up a grade 250″ per mile, at 8 to 12 miles an hour 118 tons" "In this country 16 to 22 freight-cars go to form 'a train' and run at the rate of 15 to 20 miles per hour." "Freight-engines on the Pennsylvania Railroad will draw from 45 to 100 loaded cars on a level, according to their class; the smallest load per engine being 10 cars on the Tyrone Division, while the heaviest load on the Susquehannah Division of Northern Central Railroad is 100 cars."*

Let us now suppose that our cars are to be loaded with miscellaneous, or commercially, "general merchandise," that they are to go at best *average* speed, across *general* country; then, professionally, I should not dare to estimate at more than 25 cars per train, at 10 tons per car at 10 miles per hour. (Thus 25 cars=1 train=1 ship load *i. e.* freight capacity of 1 "merchantman."†

Now an examination of our Table of International Metrology will

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* The carrying capacity of a ten ton freight car as estimated by railroad men, (*on the dime and dollar basis!*), is as follows :—Cattle 18 to 20 head; Hogs 50 to 60 head; Sheep 80 to 100 head; Salt 70 barrels; Flour 90 barrels, or 200 sacks; Wood 6 cords; Butter 20,000 pounds; Lumber 6,000 feet; Barley 900 bushels; Wheat 340 bushels; Corn 400 bushels; Oats 680 bushels; Bran 1,000 bushels; etc.. etc.; 10,000 such loads duly proportioned could have been stowed into Noah's Ark!

For every 100 miles of railroad in the United States there are about 625 freight cars, 20 engines, 6 baggage and mail cars and 13 passenger cars. Therefore, on an average, to make up 400 "trains" of 25 cars each, the engines would have to be collected from off of 2,000 miles of track. and the freight cars (10,000) from 1,600 miles. Of course around large centres like Chicago, New York, Philadelphia, etc., the supply is within far less distance.

† As there are those who will cavil at our figures step by step, I must again refer to "*Strategos*" Table V, giving certain Military Statistics of Selected (the 25 *leading*) Powers," to the American Almanac, the Tribune Almanac, etc., where it will be proved that the *average* tonnage of for instance the 17,042 sailing vessels belonging to the United States in 1879 was only 142 tons. It cannot now be more than 150 tons (if that?) I allow here 250 tons per vessel!

show that the Ark's load was 10,000 cars! This would require 400 such *trains* as we have estimated, and it would tax the best railroad interest in this country to get them loaded and into New York, in one week, from a radius of 500 miles, and all unloaded into the 400 "merchantmen" that they would severally freight, to say nothing of the skill and consummate administration which would be required to stow their contents into a *single* vessel 2 to 5 times larger than the huge *Great Eastern!* ‡

Such was the capacity, however, of Noah's Ark, a ship whose dimensions have, from general misunderstanding of their true significance, been persistently ridiculed as unequal to their task! Certainly there was room in such a craft for 100 menageries larger than Barnum, "the great American showman," ever saw in wildest reverie, and room to spare for food!

But levity aside, Noah had ample room for all his needs, and had ample time (as he was warned of God in 1536, and the deluge did not come for 120 years) to build and store this Ark with food and provisions, and with such other stores and treasures as were to be saved from the general wreck. But it is not to be supposed that the Ark was literally loaded down with such a cargo to its full volumetric capacity. Common-sense ruled in those days as well as ours, and we may be confident that the space at Noah's disposal was

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‡ The dimensions "over all" of the "*Great Eastern*" were 692 feet long, 83 feet broad, and 60 feet from keel to deck, and the weight of the ship was 12,000 tons. Had these dimensions been rectangular, and internal, which they were *not*, even then her capacity would have fallen short of Noah's Ark by 1,268,189 cubic feet! The most liberal calculation cannot allow for her more than 2,350,000 cubic feet of clear loading space, which is about half the volume of the Ark. Her ordinary light draught load is placed at 12,000 tons. Let us allow her 20,000 tons of "general merchandise" and to be stowed from keel to deck, then she could have been unloaded into the Ark 5 times, since the ton burden of that vessel was 100,000 *great* tons, *i.e.*, 260 pounds greater than *our* "gross" tons!

"There is now in process of construction in Bath, Maine, what will be the largest sailing ship in the world. This vessel to be several hundred tons larger than *La France*, the present queen of the seas, will be launched early in next summer. The name will be *Roanoke*, the tonnage 4,000, carrying capacity 5,500, the cost $175,000. The frame is wholly of oak. The length of the keel is 306 feet, the length over all about 350 feet, the breadth 49 feet and the depth 29 feet."

neither wasted nor crammed. Viewed therefore from the railroad man's standpoint the capacity of the Ark was simply enormous, Chicago, the Queen railroad city of the world, has a maximum of about 350 trains per day, most of which simply pass through loaded on their way east or west. It is the phenomenal city of the world, and the "centre" of 10,000 miles of railroad. It "clears" about 60 loaded vessels per day. Now in our day, if instead of into a single ship, Noah's cargo were to be freighted into a fleet of average sailing vessels, such as are owned by the United States (*i. e.* at 150 tons each, which is a generous estimate as above shown!) there would be required at least 667 vessels!

Again, the "Spanish Armada" consisted of but 129 "large vessels" (*Brit. Ency.*) and was opposed by England, who strained herself "by the addition of merchantmen and privateers," and so increased *her* fleet, from "30 of the Royal Navy," "to about 180 vessels" Thus in 1588 A. D., the very day of Drake himself (!), it taxed the strength of two of the world's greatest naval powers, to raise between them, 309 vessels, fitted for a special task, and Noah's Ark would have stored away what they contained and sent them back for another load apiece! In this comparison we may be generous to the very limit and allow an average tonnage of 300 to the 300 ships of the combined fleets, and still find room in the Ark for a complete transfer of space; so too, in our general comparison, if we *select* ships of "superior seagoing and freight capacity," say of 500 and 1,000 tons burden respectively, then of fleets composed of such ships there would severally be required 200 and 100. But the disadvantage of attempting to survive the deluge in a *fleet*, instead of a single vessel of extraordinary strength and construction, must be self-apparent. The fate of the "Spanish Armada" answers the suggestion sufficiently. Nevertheless, let us close this note with another quotation from the *Encyclopedia Britannica*, where under "Ship-building" it is stated that: "The *Great Eastern*, produced by the joint skill of Brunel and Scott Russell, *remains* in *advance* of present practice, although she has served as a model for the best of it. Her great size rendered it possible to give to her an amount of security against fatal injury to her hull, which cannot be obtained in smaller ships. It is a *mistake* to suppose that large ships are less secure than small ones. The large ship can receive without inconvenience, a wound which

would be fatal to a small one, and the possibilities of obtaining higher speed increase with the size. Had a higher speed been aimed at in the '*Great Eastern*' it might have altered the whole current of ship building itself. The question (too) of *bulkheads* on which Brunel insisted so much in this ship is one which *underlies* all questions of construction."

So much for the best *modern* principles of ship building, and it is interesting to note how perfectly, as to maximum size and safety, the Ark realized the whole problem; for among other results of its construction, verses 14 and 16,—"*rooms* shalt thou make in the Ark"—and "with lower, second, and third stories shalt thou make it"—show that it was in effect completely "*Bulkheaded!*"

APPENDIX M.

The Science and Power of Time by Transits of Mercury.

Soon after the publication of "Joshua's Long Day" copies of which were duly forwarded to the British Chronological Society, we received a complimentary letter from its Premier Chronologist, Mr. J. B. Dimbleby, enclosing a manuscript table based upon the Transits of Mercury and illustrating the way in which "All Past Time" may be measured thereby. We print it here as an example of the Cycles referred to, and as another sample of the magnificent contributions to Chronology made by Mr. Dimbleby and his Associates.

Example:—As the transit No. 1 in 3rd column took place when the lunar year began with Monday, all the other transits across the table up to 1891 A.D. also occurred when the lunar year began with the same day of the week.

DAY OF WEEK.								A.D.		A.D.		A.D.		A.D.
5 Thursday..	*1	645	1289	1933	2577	3221	3865	....	4509	511	5153	1155	5797	1779
2 Monday....	93	737	1381	2025	2669	3313	3957	....	4601	603	5245	1247	5889	1891
6 Friday.....	185	829	1473	2117	2761	3405	4049	....	4693	695	5337	1339	5981	1983
3 Tuesday...	277	921	1565	2209	2853	3497	4141	51	4785	787	5429	1431	6073	2075
7 Saturday..	369	1013	1657	2301	2945	3589	4233	143	4877	879	5221	1523	6165	2167
4 Wednesday	461	1105	1749	2393	3037	3681	4325	235	4969	971	5613	1615	6257	2259
1 Sunday....	553	1197	1841	2485	3129	3773	4417	327	5061	1063	5705	1707	6349	2351

* The year 1 is A. M., not creation year, 0 A. M., but that which followed it.

The day of the week on which No. 1 occurs is

Thursday, Monday, Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday, Monday Friday, Tuesday, Saturday, Wednesday, Sunday, Thursday.	The day of the week is consecutive when taken alternately. Precise and beautiful motion of regularity. The transits take care of the days of the week for us.

The planet Mercury is seen to make a transit across the disc of the following periods of years:

4,9,4 9,4,7 9,4, 3 6,4,7 9.4,9 true years or 3, 10,3 10,3,7 10,3,3 7,3,7 10,3,10 A. D. years	which is a total of 92 solar years, containing 15 transits the number in each team.

For purposes of identification the transits of Mercury are consecutively numbered 1 to 15 inclusive. Hence No. 1 is the leader of each team of 15 transits and must always occur after 92 years. This is a conclusive method of measuring time, or solar years, particularly as No. 1 is always the descending node and always occurs in the first week of May. This simple standard beats eclipses for sure and practical use. When seven of these teams representing No. 1 transit as their beginning are arranged in consective order they respectively occur with years having one of the seven days of the week. As they do this throughout all time No. 1 transit gives us the day of the week with which the lunar year began. All argument is therefore at an end respecting the dates of the days of the week of any lunar year.

There are 645 years in each col. downward and also 644 across the table. The omission or introduction of a single day would break the table. Many advantages are obtained from the table, for example, it is conclusive that 1891 A. D. is 5889 A. M. we thus prove all the years of the world. The transits lay them down for us.

APPENDIX N.

The Earth's Annular System.

THE manuscript of this Study essentially in its present form, has been in its completed shape since 1887. In 1888 it was submitted to Bishop Williams of Middletown, Conn. and his letter upon returning it is herewith printed. (Appendix R.) At the moment of penning this Appendix the "copy" is in the hands of three separate firms; one is printing the Tables, another is Stereotyping the plates, and the third has the body of the manuscript for composition and electrotyping. Now as a strange confirmation of the manner in which Divine Providence orders all things towards the accomplishment of His own ends without reference to human proposings, we are constrained to testify as follows: This very morning the well-known Revivalist and Expositor of the Advent Faith, Captain R. Kelso Carter, came

to New Haven with the express purpose of obtaining concise answers to numerous Queries upon matters set forth in the Our Race Series, of which he has been an earnest reader. We were together in critical communion from 11 A. M. to 5 P. M. In the course of the day the first batch of Proofs up to this point was brought to the door and I found incidental occasion to speak concerning the forthcoming work, which I conclude to be even more important than the Joshua Calculation. This immediately enlisted his interest, and opening the roll of Proofs I handed it to him giving him the first perusal of the matter. "Have you ever read 'Vail's Annular System of the Earth'? said he? "Never," said I, "but have heard of it and do not know where to obtain it." "Well, I have a copy of it in my valise" he replied, "and I knew the Author well, in fact I wrote the Introduction to it." After talking over the whole subject of the Flood, particularly its Present Parallelisms in so far as things about us are promonitory of an even greater Cataclysm, I gave him at some length my own Chronological views of the matter and stated that I fully believed that the Deluge was primarily effected by the rupture of a previously existing Saturnian ring, etc. "Well," said he, "I am satisfied that my visit here is of God." Upon the matter of coincidence, which demonstrates, to those who read between the lines, that there are no accidents, we were at one, and the trend of the conversation convinced the writer that he should examine Professor Vail's work at the earliest possible moment. Captain Carter, too, was anxious for me to do so, and as there was no time to lose, in view of the fact that three parties were at forced work upon the printing of my own Study, he insisted upon leaving me his private copy. It is now in my possession, and though as yet unread, it soon will be, and I doubt not will confirm much that I have already worked out upon absolutely independent lines, and without other assistance. Of course it will now be too late to alter the plan of my own Study, or to avail myself of this predecessor's investigations; nevertheless I feel it both just to Professor Vail, and to myself, as well as to the subject we have both examined, to record these circumstances here and to recommend his work as collateral to my own; albeit, I do so with the former as yet unperused. I shall take immediate occasion to correspond with Professor Vail with a view to securing copies of his "Annular System" for such of my own

little constituency of "truth-seekers" as shall be led to send for it; and before the completion of this publication I hope to add enough from what I shall gather from its perusal to whet their appetite for the testimony of a Second witness, who though last is undoubtedly the first in the premises so far as an explicit presentation of the Saturnian Ring hypothesis is concerned.*

The chief testimony which *we* offer is Chronological. As mentioned elsewhere we were led to undertake this work with a view to verifying the previous labors of the British Chronological Society. The Spike which we have driven through the Ark is that of pure Astronomy; *i. e.* we have tested the Chronology by the Cycles and find that they agree. Here then are "two or *more*" independent witnesses for the accuracy of Moses—the infinite precision of Inspiration—and we submit that it certainly behooves our "brethren in faith" to rectify their knowledge in this day of doubt. And further, we submit that the true and "Highest Criticism" of God's Holy Word is to accept it first, and without reservation, and then to fortify our own shortcoming understandings by diligently searching for the evidence in a spirit willing to hold fast to what is good.

My own first intimation of the truth of a natural cause for the Deluge, and an explanation therefor was derived from reading John Taylor's "*Great Pyramid*; *why was it built? and who built it?* † In Chapter X of that pioneer volume in an investigation (to which I myself have since contributed a mite‡) will be found, so far as I know, the earliest formulated references contained in the *Secular* Library, to the matter of a *pre*-Noachic ocean "above the Firmament." John Taylor does not specify his views as to the astronomi-

* Later; having now perused this volume I take pleasure in recognizing in it a corroboratory testimony, in the premises, of the highest value. Only a few hundred of these books are now in print, although Professor Vail writes me he contemplates a revision, should the demand justify the expenditure. Truth Seekers should secure copies.

†Published in London 1859. Longman, Green, Longman and Roberts.

‡"An Important Question in Metrology" 1884. John Wily & Sons, 53 East 10th Street. Parts of this work were sketched as early as 1876, while the author was on College duty at Amherst, Massachusetts, and the whole volume is a Study on the Great Pyramid. as an Inspired Monument, and on the inherited weights and measures of *Our Race.*

cal character of this "Great Deep," but upon reading him my own mind at once associated the idea with the equivalent of a "Saturnian Ring" as briefly developed in these pages. It is now an additional pleasure to find that Professor Isaac Newton Vail had arrived at, and lectured upon a similar conviction so early as 1868; had published his "Annular System" in 1885 and that it contains a full and carefully digested array of facts arguments and calculations on the subject. Such as are familiar with our own fruitless efforts to obtain an editorial hearing for the Our Race Topics, (See Rejected Addresses, Series I, Study No 1,) will appreciate what Captain, Carter related to me to-day as to those of Professor Vail, to the effect that his experience was similar, and I doubt not will extend to him an immediate patronage.

APPENDIX O.

The Call, The Exodus, The Dedication.

Exodus xii. 40–41, taken in connection with Numbers xxxiii. 3. has been the riddle of Chronologists for centuries. Nevertheless its solution is of the utmost importance, for by it we may fix not only the date of the "Call" from Ur, and that of the Exodus, but that of the 15th day of the 7th month of Solomon's 4th year of reign, and the 15th day of the 7th month of his 11th year, which fetches us down through three thousand years of Hebrew history to the year which saw the Temple "Completed in all its parts."

Now the natural solution of the riddle of Abraham's Call is as follows: He was seventy-five years old when he left Ur upon the 15th day of the 7th month of his Father Terah's 205th year. The Call itself preceded the departure by about two weeks, and is to be located upon Tuesday the 1st day of Nisan 2082, this being Abraham's own birthday. The journey seems to have progressed no further than Haran, which is beyond the river, and there they dwelt during Terah's final sickness, (about 6 months.)

Then, after his father's death, (at the age of 205 and therefore at the end of 2082 A. M.) Abraham left Haran and passed into Palestine early in 2083 A. M. (he being of course still seventy-five years old until the 1st day of its 7th month!)

From the Exodus from Ur to the Exodus from Egypt brings us to "the *end* of the 430 years," *of the sojourning*—of the children of Israel who dwelt in Egypt.

Moses makes these Exodi to have been upon "selfsame" days, and the Calendar comes to our rescue to *explain* his meaning, which is not apparent to the superficial reader. The reasoning of the *latter* is as follows: If Abraham left Ur in 2082 A. M. and Moses left Egypt 430 years after, the Exodus must have occurred in 2512 A. M. and Solomon's 4th year being the "480th year after the children of Israel were come out of the land of Egypt" would have brought Chronology down to the year 2992. Hence, allowing the seven years for building the Temple, we have its Dedication in 2999 A. M.

But this calculation is exactly one solar year in error, and the explicit wording of the Mosaic account proves it; for he not only refers "to *the end* of the 430 years" but ties himself down to a "selfsame"-ness of dates which forces an appeal to the Calendar itself! Certainly all this care means something special, and if something special then something different from the common acceptation.

There are several ways of explaining the matter. For instance: suppose a son had been born to Abraham upon the day of the Exodus from Ur, and suppose the child had lived to be "430 years old" and to have come out of Egypt *at the end* of "that year of his age." It is clear he would have been 431 years old and have come out upon his birthday!

This is exactly what Moses means. Chronology is "past time," a first year of *duration* does not count as 1 until it is *over*, and we count 1 until a second is over, and so on to 430, which counts as 430 *to its end* and the whole sums up (if we want the sum) to 431. The same reckoning is apparent in the years of Terah's life. He was 204 "years old" when he left Ur, in fact he was half through that year, he died *at the end* of it, hence he is properly recorded to have lived 205 years.

Moreover Chronology is Astromony or it is valueless, and that of Moses will stand the severest test. The rigid law of the week of 7 days runs back to the first day (Sunday) of Eden without a break; and, all along the line, the days brought out by the recovered

Calendar demonstrate the accuracy of the record, because they harmonize with the requirements of the Sabbatic law. If they did *not* then would we have at last discovered a Mistake of Moses!

So the rigid law of the Eclipses runs back through History in teams of 70 which repeat as unerringly as do the days, and by them we can locate or adjust doubtful dates which history records in Eclipse connection. The transits of Mercury and Venus roll back in teams to the dawn of Creation, and the Solar and Lunar cycles of every degree move with them, all in such complex yet beautiful coördination that the network whereon the days of man are strung may not be altered in a single strand.

It is God's order of time, and if human history, as now written, does not agree thereto, then the dates of human history are out of place, the error is ours! not His! and it is we who have misarticulated the skeleton of Time! Moreover through these cycles run a higher transcendental class full of the mystery of number and the coincidence of harmony. These are the so-called Prophetic periods and eras, which color as it were the woof and weft with hues as varied as the coat of Joseph, blending here and there in intimate relations with the Astronomic cycles, then leaping over great lengths of time to cluster about some sacrifice or sin.

Finally, the method employed by Moses to span the era between the Call and Exodus, displays an absolutely correct knowledge of the calendar (day by day, through "All Past-time" in so far as *he* was concerned,) and a deliberate intention to be as explicit as possible, that is to the day! In the particular case under consideration he employed what we may term a *Chronological idiom*, and it is not for us to criticise it by our own methods and expressions, *but to get at his true meaning!*

We may in fact paraphrase the whole matter in modern and familiar terms. For instance, let us suppose some future generation to discover a tablet inscribed as follows. There is but one true solution to it, the one *intended;* and it is the correct one; and yet we warrant that fully as much controversy would be generated by the discovery as still surrounds the interpretation of the Mosaic texts to which it plainly refers.

SOLUTION: The Declaration of Independence was made Thursday,

DEDICATED TO POSTERITY,

AT

HIGH NOON,

THIS FOURTH DAY OF THE SEVENTH MONTH,

1877 A. D.

(Being Wednesday, the 185th day of the year.)

"All men are born free and equal," therefore unto all Mankind we extend "the Olive branch" of Manasseh and send

GREETING.

Now when the Independence of the People (who dwell in these United States of America) was

ONE HUNDRED YEARS,

Behold they invited all Nations, Kindreds and Tongues under Heaven to celebrate the event, at an International Exhibition. And it came to pass that at the end of the Hundred years, even on the selfsame day of the week and of the year, it came to pass, that they CLOSED their

CENTENNIAL EXHIBITION;

And they dated and dedicated THIS MONUMENT at the aforesaid CLOSING of their Bi-Jubilee, whereby the calendar may be perpetuated, and verified, and, whereat it may be rectified should it become disarranged.—Exodus xii. 40, 41; Num. xxxiii. 3.

Done by direction of the People, in their Senate and House of Representatives assembled: and through the grace of God, unveiled and consecrated by me,

At Philadelphia, Pennsylvania, the "Cradle," and the "Keystone," in the first year of the 23rd "iv-year — Rutherford B. Hayes, XIX President of the United States.

Term" of the Presidents, and at the end of the Fourth Month of the lxxxix year of the Constitution, it being the noon between the 122nd and 123rd days of said Constitutional year, or the 4th day of the 9th month of the 2874th Astronomical year since the year of the Dedication of Solomon's Temple, "Common A. M. reckoning," being now exactly 1 year and 9 months, or 638 days FAST!

July 4, 1776, this being the 186th day of the year (a Leap year) and therefore the 185th day of *that* year being a *Wednesday.*

Now the Centennial year came in on Tuesday, the 4th of July, 1876, and lasted until its end on Wednesday, July 4th, 1877, which was the 185th day of this latter (1877) year, (it not being a Leap year). The Tablet's inscription assumes that the Centennial Exhibition opened July 4th, 1876, *and continued for one year*, at the *end of which* (it being the 100th year throughout its duration) the monument was set up. Thus it was dedicated at the *beginning* of the "102d year of Independence," or at the end of "the 101st" and the week-day of Dedication, like that of the day *before* the Declaration, was Wednesday, both of them being the 185th of their respective years, *i. e.* "*self same* days." Now while these peculiar circumstances *conceal* the real date from superficial readers, if they do not know it from other sources, they are a consummate test of chronological accuracy as among several, should the true one be lost; and taken in connection with the data given in the attestation, upon the pedestal, they constitute a net-work of astronomically located historical events the which but one fundamental date (Thursday, July 4th, 1776) can satisfy.

APPENDIX P.

The Logograph and its Key.

gsvhizbtg & 7axw & psrav2huuhommhiphdsiavpqpb. Key (1°) 6.1.1 5.3.7.7.3: (2°) 11.10.9.8.7.6.5.4.3.2.1.+; (3°) Upper case; (4°) Apply; (5°) Read; (6°) The Secret!; (7°) The Reward!

APPENDIX Q.

Peleg.

"Let us consider, that *Moses* proceeds next to give us the *Names* of the first descendants of these three Sons, and to mention the *Names* of the *Countries* which the principal of them inhabited, especially those whose affairs would afterwards be mixed, or have

some connection, with the Transactions related in the Bible, particularly with the *Israelitish* Nation. But as for the rest he takes little or no notice of them.

"So that we cannot expect that any great notice should be taken of the inhabitants of so distant a part of the world (from that where Moses wrote, and the intent of his writing) as the continent of *America* ; and yet, one would be apt to imagine, that as he, who inspired Moses in his account, *saw all things from the beginning to the end* (*and who had made of one blood all nations of men for to dwell on all the face of the earth, and had determined the times before appointed, and the bounds of their habitation.* Acts xvii. 26.), so He would, in speaking of the migration of mankind towards re-peopling the earth, make some mention, (let drop some few words concerning the manner) by which so large a part of the world, as the Continent of *America*, became inhabited.

"And such there is reason to think he has done, and left recorded in the following remarkable passage (the event denoted by which, was so singular as to give name to one of the post-diluvian Patriarchs ; and is twice repeated in Scripture) viz: Gen. x. 25, 1 Chron. I. 19. *And the name of one* (*of Heber's sons*) *was PELEG, for in his days was the earth DIVIDED* (*NePeLeGe*). On which words, that celebrated Biblical Critic *Bengelius* thus occasionally remarks in his *Ordo Temporum*, p. 54.

"'*Peleg, a divisione terræ, nominatus est*, etc. *i. e. Peleg* was, was named '*from the division of the earth* (which happened *in his days*) ;— The 'earth after the deluge was divided by *degrees*, by a *genealogcal* and '*political* division, which is expressed by the words נפצה * and נפרדו. †

"'But a very different kind of Division is meant by the word נפלגה '(NePeLeGe), namely, a *physical* and *geographical* division, which 'happened *at once*, and which was so remarkable, and of such extent, as 'suitably to answer the naming the Patriarch therefrom. By this

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* *As Gen.* ix. 19. *These are the three Sons of Noah ; and of them was the whole earth OVERSPREAD* (נפצה).

† *As Gen.* x. 5. *By these were the islands of the Gentiles DIVIDED* (נפרדו) *in their lands ; every one after his tongue, after their families, in their nations ;* so also ver. 18 and 32 ; and ch. xl. 9. *From thence* (*from Babel*) *did the Lord SCATTER THEM ABROAD* (הפיצם) *upon the face of all the earth.*

'word (PeLeG) *that kind* of *Division* is principally denoted, which is 'applicable to *Land* and *Water*. From whence in the *Hebrew* tongue 'פלג (PeLeG) signifies a *River*, and in the *Greek* ΠΕΛΑΓΟΣ (PELA-'GOS) the *Sea*;' (and in the *Latin*, *Pelagus* denotes the same). From this precise meaning of the word then we may conclude, that the Earth was *split* or *divided asunder* for a very great extent, and the *Sea came between*, in the days of *Peleg*. Now surely when any person views the situation of *America*, and considers how it stands disjointed from this part of the world, and what an immense Sea divides it from us, he will not be backward in allowing, that *This* was the *grand Division* intended by the Passage under consideration. And therefore we may justly suppose with the above mentioned writer, 'That, soon after the Confusion of tongues and the dispersion of 'mankind upon the face of the whole earth, some of the sons of *Ham* * '(to whom *Africa* was allotted) went out of *Africa* into that part of '*America* which now looks towards *Africa*; and the *earth* being '*divided* or *split asunder in the days of Peleg*, they, with their pos-'terity (the *Americans*) were for many ages separated from the rest 'of mankind. This separation of the human race, by means of so 'large a sea, prevented in like manner any evil and pernicious con-'spiracy, as the Confusion of tongues did.'

"'AND if this account can be seconded by any similar event related in ancient Heathen History, our supposition may deserve a greater degree of credit. And such an event we have recorded by *Plato* in his Dialogue named *Timaeus*; in which he treats of *Nature* or *The System of the Universe*, its generation or beginning, and the *Nature of Man*. And as a prelude to his Subject he makes mention of a Fact that happened in the most early ages, the nearest of any known to the beginning of the world; and that is of a vast Tract of land or an Island greater than *Libya* and *Asia*, situated beyond the bounds of *Africa* and *Europe*, which, by the concussion of an earthquake was swallowed up in the Ocean. *Plato* introduceth this fact, as related by *Solon* (one of the first of the seven wise men of *Greece*) who, while he was in *Egypt*, had heard it of an old *Egyptian Priest*, when he discoursed with him concerning the *most ancient* events.

*(From what the *Indian* says to the *Spaniard* p. 72, it appears, that the *Americans* themselves retained some kind of tradition that they were descended from this Son of *Noah*. (*vide* Calcott's treatise.)

This Priest tells *Solon* that the *Greeks*, with regard to their knowledge in antiquity, *had always been children;* and then informs him of the history of this famous Island (which they knew nothing of before), the description of which and its catastrophe is as follows (which in itself is so remarkable, that there must have been some ground in nature for the tradition of it): 'There was formerly an Island at the 'entrance of the Ocean, where the pillars of *Hercules* stand (and so 'beyond the then supposed bounds of *Europe* and *Africa*). This 'island was larger than all *Libya* and *Asia;* and from it was an easy 'passage to many other islands; and from these islands to all that 'Continent which was opposite, and next to the true sea (*ἀλήθινοον* '*πον]ον*). Yet within the mouth there was a gulf with a narrow 'entry. But that Land, which surrounded the *Sea* called Πέλαγος '(PELAGOS, where the *Division* was made) might justly be called a '*Continent*. . . . In after times there happened a dreadful earthquake, and an inundation of water, which continued for the space of a 'whole day and night, and this island *Atlantis*, being covered and 'overwhelmed by the waves, sunk beneath the ocean and so disap-'peared. Wherefore *that Sea* (Πέλαγος) is now unpassable; on 'account of the slime and mud that has been left by the immersed 'island.' *

APPENDIX R.

A LETTER FROM BISHOP WILLIAMS.

MIDDLETOWN, *April* 4, 1889.

"My dear MR. TOTTEN,

"I have tried to follow out your lines of calculation, but I really am not competent to do so. I can, however, truly say that it seems to me that your views are worthy of the most careful study and I can fully recommend them to the attention of Biblical and other scholars. I am sure they will repay any study bestowed on them. With best wishes and pleasant memories of the olden time, I am most truly yours,

"J. WILLIAMS."

"Bishop of Connecticut.
Episcopal '*Primate*.'"

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* Extract from "*A Treatise on the Deluge*," by A. Calcott, Lecturer of St. John's, in the City of Bristol. Published in London, 1761. (pp. 89, 90, 91, 92).

"And every living substance was destroyed which was upon the face of the ground, both man and cattle, and the creeping things, and the fowl of the heaven, and they were destroyed from the earth; and Noah only remained alive, and they that were with him in the ark."

Gen. vii. 23.

OUR RACE:

ITS ORIGIN AND ITS DESTINY.

SERIES II. FEBRUARY, 1892. No. 6.

EDITORIALS.

As in the days of Noah, the Deluge was a Fact, so in these of ours doth a chronological vindication thereof re-guarantee the coming of the Son of Man! To deny this is to rule the Saviour Himself out of court! to invalidate His testimony, and to question His reliability as a witness! the which, distinctly, we decline to do in any sense at all. It is because of doubt engendered by a presumptuous criticism of these fundamental pillars of the Pentateuch, whereby the leaven of disbelief has spread throughout the lump, that in these latter days men high in Israel teach us to question the warnings of the Scripture as to the future, and by spiritualizing whatsoever will in no other way accommodate itself to their own convenient theories, render the Word of God of none effect.

It is time for Christians to realize the situation, and to come out of an emasculated Church, for it is doomed to a destruction which will begin it works at hollow altars, and, thank God, make short work of the task! For so surely as there is a God in Heaven who hath sworn by the verity of this very Flood!, the day cometh and now is, when once more it shall be "as in the days of Noah," and it behooveth such as have accepted Christ, in verity and truth, to disassociate themselves at once from all who preach a lie, no matter in what raiment clothed! For there yet remaineth unto them only who will lay hold thereon "the Blessed Hope" of a veritable Ark of Refuge—even the New Jerusalem —out of the coming Crisis; and the time is short wherein to reach it with a wedding garment! For if God be true, although all others lie, the Flood is true, and so is the Future!

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"Let the dead bury their dead"—let such as are self-satisfied in doubt confirm themselves in disbelief! but follow thou the truth, in the only Way that leadeth unto Life: for God is not a man that He should lie, nor will any word that He hath uttered go back unto the Heavens void!

If your clergyman does not believe in the Flood, but explains it in his own way; if he has doubts upon Beth-horon's miracle; is rather skeptical as to the story of Jonah, and finds that false astronomy

was shadowed in the Dial of Ahaz, how shall he preach the Gospel tidings of Salvation with their vaster promises and grander hopes?

It is a sorry day for Faith when mortal man, forsooth! must plead for the Almighty, and when apologies are necessary to support the pillars of our Creed; and sorrier than all is such a day as ours, when men are suffered to preach what is but the poor philosophy of hopelessness, and sell the sham to a deluded congregation. This verily is a stone instead of bread, and a serpent rather than the Fish which is the emblem of Salvation!

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"I am not an Adventist," says one, "nor have I any patience with a Chronologist," says another—but both preach! Good friends, if then there be no Advent, how pray will the dead rise up? And if there be not literal resurrection, where then is the Victory of Christ? Did the angel lie to Daniel, and is his "lot" a thing of naught? Will Job in the flesh never see God? And are the times and seasons, and the genealogies of the Scriptures, lumbering the Book? The men who preach upon the shady side of doctrines founded upon everything but literal truth are clearly mixing poison in the chalice, and the end of them who listen to them is literally vanity.

***

As Professor Huxley and others are still seeking for Facts about the Flood, it has been our privilege

in the present Study to supply a few. They are principally Chronological ones and go to show the infinite accuracy of Moses, (*i. e.*, of Inspiration), when tried at the bar of modern Astronomy. But the topic opens up a broader field and shows that the Editor and Writer of the Pentateuch was rigidly correct in all the scientific references he found it necessary to make.

Nevertheless we fear that one statement made by Professor Huxley is founded upon a pretty thorough canvass of the situation. It is as to the quality and quantity of the faith accorded by the current generation of Higher Critics and Nominal Christians to the record of the Deluge as given in the book of Genesis. In the "*Ninteenth Century*," the Professor states as follows:

"Notwithstanding diligent search, I have been unable to discover that the universality of the Deluge has any defender left, at least among those who have so far mastered the rudiments of natural knowledge as to be able to appreciate the weight of evidence against it."

We are sorry to record that we have also found the facts about as related, but would qualify them somewhat differently, and this particularly as we ourselves have undertaken to defend the Biblical proposition that the Deluge was a universal cataclysm. It is a fact that there now are few if any "Scientific men" who either care, or dare, to defend the literal Mosaic account. They seem to recognize

that so to do would be suicidal to their very reputations in the modern schools, and so they either hold their peace, or boldly challenge the whole record.

*
* *

In the meanwhile, as a direct result of their overanxiety to win the world, tares and all, into the ranks of a merely nominal Christian Church, they have compromised with their more aggressive scientific opponents, and the "liberal" shepherds of a straying flock have but too often sealed the articles of capitulation with their full endorsement. The writer has put the crucial question of faith in Genesis as written to some of the leaders among the Higher Critics, and to many teachers in Israel, and without exception they have either freely admitted their doubt or disbelief, or else have been unable to give any adequate reason for their faltering faith. In the latter case, when confronted with the cold logic of their dilemma, they were manifestly anxious in the premises, as proved by their haste to apologize for the account, and to explain its general truth as all-sufficient.

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In his continuation of the discussion from this point of view, Professor Huxley is keenly correct in his analysis, and shows how completely the ancient landmarks of Faith have been removed.

"For example," says he, "when I turned to the 'Speaker's Bible,' published under the sanction of

high Anglican authority, I found the following judicial and judicious deliverance, the skilful wording of which may adorn, but does not hide, the completeness of the surrender of the old teaching."

"'Without pronouncing too hastily on any fair inferences from the words of Scripture, we may reasonably say that their most natural interpretation is that the whole race of man had become grievously corrupted since the faithful had intermingled with the ungodly; that the inhabited world was consequently filled with violence and that God had decreed to destroy all mankind except one single family; that, therefore, all that portion of the earth, perhaps as yet a very small portion, into which mankind had spread, was overwhelmed by water. The ark was ordained to save one faithful family; and lest that family, on the subsidence of the waters, should find the whole country round them a desert, a pair of all the beasts of the land and of the fowls of the air were preserved along with them, and along with them went forth to replenish the now desolated continent. The words of Scripture (confirmed as they are by universal tradition) appear at least to mean as much as this. They do not necessarily mean more.'"

As for ourselves, we take exception, both in letter and in spirit, to this surrender, and have no intention of abiding by it. The truth or the falsity of the Bible is the fundamental question of the day, and it has come with special prominence before

Anglo-Saxon thinkers, as the outgrowth of the apologies, such as the above, which the Church, so called, has felt called upon to make along the march of modern Astronomical and Geological progress. (?) If the admissions of the pulpit continue, I cannot see where the retreat will end short of the final cover of the Book.

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There is a great deal said about "the evidence against the Flood." I have failed to find any such antagonizing testimony, and have shown that the evidence of Astronomy is directly in its favor.

Since writing this volume I have also come across so complete a harmony of Geology and Genesis that I must regard the Deluge as the ruling factor, the ultimate court of appeal, in explaining the terrestrial changes which hitherto have completely mystified the students of Physics.

As to the testimony which History affords on the question at issue, it is not only overwhelming, but more concurrent than it accords to any other subject whatsoever.

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"The tradition of a deluge which destroyed a sinful race, leaving only a few survivors to re-people the earth, is wellnigh universal. It comes to us from America, from Syria, from Babylon, from the buried tablets in the Royal Library at Nineveh, from Phrygia, from Persia, from India, from Greece, from China, from Kamschatka, from Lapland, from

the Kelts, from Wales, from Scandinavia, from Lithuania, from Russian America, from the Indians near the Polar Sea, from New Georgia, from the Iroquois, from the Appalachian Indians in Florida, from the Cherokees, from Mexico, from Cuba, from San Domingo and the Antilles, from Peru, from Brazil, and from all parts of South America." * From Ireland and from Egypt.

***

"But arguments are useless with such skeptics as contradict the consenting tradition of the human race, ancient and modern, confirmed by the oldest existing records, both sacred and profane, and produce no facts to sustain their own opinions; and scoffers, who in these latter days, walk after their own lust, saying, 'Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning,' such as are willingly ignorant of these things, would do well to consult the tradition and records of a deluge of waters in ages past, and to remember that as the Word of God pronounced that doom upon the ancient world, so 'the heaven and earth that now are, by the same Word are reserved unto fire against the Day of Judgment and perdition of ungodly men,' and that as the deluged world emerged from the

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* Professor I. N. Vail's "Annular System of the Earth," see page Appendix—present Study. See also Galloway's "*Science and Geology* in Relation to the Universal Deluge," Lampson Low, London, etc.

waves, and became fit for a human habitation, so there shall, according to God's promise be 'new heavens and a new earth wherein dwelleth righteousness.'" *

The Flood itself is thus *the prophecy* or "the promise" of the Second Advent, and its vindication is a startling answer to the scoffer's question, for by his very endorsement of it as a *fact*, will the Son of Man judge all who make His words of none effect!

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It is certainly an error not to read both sides of a question, and as we have read the arguments of those who claim that Moses made mistakes, we trust that they in turn will favor ours with fair consideration. There is much at stake, and it behooves all men to look the issue squarely in the face. The Science of Chronology has re-entered the lists of Biblical Exegesis with no intention of leaving them, and that of Etiology is its armor bearer. By the latter we mean the Science of the Stars, *i. e.*, of Astrology, such as Daniel and Joseph understood and practised; the lore of the Magi; the wisdom of the Chaldae College.

The testimony of Jesus Christ Himself endorses the authority of both of these sciences, and His entire discourse as to the times of the end, was pointed by such marked and specific references to

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* The Christian.

certain Signs in the Sun, and Moon and Stars, which should accompany the final generation, that to the degree in which we are able to read them each "watcher" becomes an Astrologer in a proper sense.

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"As it was in the days of Noah," so it appears that God's wrath culminated in 1789. It was "immediately after those days" (May 19, 1780) that the Sun was darkened at noon, in defiance of any known Astronomical cause, and that the full "Moon withheld her light." Yet the days of Man, as in the days of Noah, were lengthened for 120 years, the lease of which hath wellnigh run! The Lisbon earthquake was another fulfilment of an Astrologic prophecy, and the Star Showers of 1833 and 1866 still others portending that of 1899!

But it has been particularly during the current generation (70 years, dating from about 1829 A. D.,) that the war of the elements, and the signs in the Sun, by which the former are excited, have gained renown among philosophers: Auroras without parallel, Yellow, Red and Burning days, Earthquakes in divers places, Famines, Pestilences, Wars and rumors thereof, strange signs in the Heavens, the seas and the waves roaring, and certainly men's hearts failing them for fear! It is to no purpose that we enumerate, we can refer such readers as desire to volumes wherein the data have been specifically collected and classified.

And furthermore, "as in the days of Noah," the moral wickedness of man has so increased that merely to mention some sins now practised would only serve to spread the poison; for the very demons are at work; and every evil that was prevalent before the Flood, hath its dread counterpart already in our midst! Those who are informed well know my meaning, and further than this hint it is best to cast no sparks into the tinder of a world reserved for literal fire!

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We have had frequent occasion to refer to the British Chronological Association of whose researches we are ardent students. Many queries have been sent us concerning their work and publications. The President of the association, and the Premier Chronologist of Great Britian, is J. B. Dimbleby, Esq. His address is Gordon Road, Hamstead, near London, England,* and a money-order of $1.00 with a request for selected publications will no doubt be honored by the consignment of very valuable material. We trust that all of our constituency will avail themselves of the opportunity to recognize and assist this undertaking to vindicate the accuracy of the Scriptures. In our own work we only differ in minor matters of judgment, (within those limits where it is justified) with some

* The surest way to reach Mr. Dimbleby is to address the letter care of his Publishers, The Book Society, 28 Paternoster Row, London, E. C.

of the chronological conclusions of this Society, but we recognize the inestimable value of their fundamental system, and follow it in all of our work. That we are at one in our general conclusions as to "the Coming Crisis" the following quotation from a recent publication of Mr. Dimbleby will demonstrate, to wit: "What then is the lesson that the Scripture and the Science of Time reveals? We may expect that all civil governments and 'isms' will be overturned in *less than seven years hence* (I write these lines, says Mr. Dimbleby in Sept., 1891) and that Divine authority will follow. We must also expect that most of the righteous persons now living *will never see death.*

"Christians have now not long to labor and warn the disobedient. Soon we shall hear the shout of Archangels and booming trumpets which will herald the presence of the Son of the living God.

"Events will rapidly transpire one after the other, and they are so near that even men far advanced in years may expect to see the beginning of the grand climax of the plan of redemption. * * * These are my convictions—not hastily made, nor made without following every year on *five* lines of astronomical time—and if any man thinks I am in error, I ask him to *work out his calculations on paper and identify* all his years by producing the eclipses of each year. This is necessary, otherwise he will not be able to show that his years have had any other existence than in his own mind."

We look for similar things, but in view of the special light let in upon the Origin and Destiny of Our Race, through its identity with Lost Israel, we contemplate that England and America, although certain to be punished in measure, will escape that complete overturning which is destined to befall all other polities. We do not expect the throne of David to go down, nor do we contemplate as in store for us of Joseph's Western House a greater Crisis than a *genuine* Reformation. The administration of the Constitution and Laws of the United States by genuine Statesmen, and the enforcement of good government by the Sons of the Revolution will in one sense be an "overturning"—and one devoutly to be desired as an outcome of the Millennium.

"The first wrote, Wine is strongest.

The second wrote, The King is strongest.

The third wrote, Woman is strongest, but above all things Truth beareth away the victory."

I (III) Esdras iii. 10-12.

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